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THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. I.—(LXI).—NOVEMBER, 1919, No. 5.

THE CHURCH AND RECONSTRUCTION.

NOT since the fifteenth century, when the pagan Renaissance trumpeted rebellion against the fundamental laws of the Christian life, has the Catholic Church been given such an opportunity as it has to-day, "to restore all things in Christ". For centuries what have been styled the "progressive forces" in the world have been more or less actively hostile to the Church and to Catholic teaching. First came the pagan Renaissance which pitted the cult of ancient Greece and Rome against Christian belief and morals, and then the Protestant revolt against the authority of the Holy See and Catholic tradition. The unity of Western Christendom was broken up: politically, socially, and intellectually, the world was at war with Catholicism and its ideals. That was the first and most lasting result of the revolution. As a consequence the secular developments of the world at large during all this long period, whether in statecraft or in philosophy, in literature or in science, have run their course either in conscious antagonism to the Church or apart from her direct guiding influence: and as a further consequence the Church has mainly stood since the sixteenth century as a protest against the advancing wave of an anti-Christian idealism. She could hardly have done otherwise whilst politicians, philosophers, economists, and the other leaders of the world's thought and activity were out to destroy the Faith which is in her care. The Church was cast back upon the defence of her own authority and tradition, and the constructive genius which she had manifested during the Middle Ages in her dealings with secular civilization, was perforce held in check.

But once again time has wrought its own revenge; and in nothing more than this, that the new world-wide revolution with which we are faced in the political, social, and intellectual spheres of life is, though for the most part unconsciously, a stretching out toward Catholic principles as against the anti-Catholic teaching which has dominated public life since the sixteenth century. "If we review the main principles of Catholic social teaching," Cardinal Bourne has declared, "we shall observe how many of the utterances of 'modern unrest' are merely exaggerated or confused statements of those very principles." [1] This is true not merely of the present industrial unrest but very largely true also of the unrest in the political and intellectual worlds. The aggressive separatist Nationalism which rose on the ruins of the medieval system stands condemned on the battlefield of Europe; and the demand of the democratic peoples for a new international comity or League of Nations, is, however inadequately, a return toward the Catholic conception of an interdependence of all peoples, founded in the moral law. So too in intellectual life, the materialist and rationalist philosophies which set out to establish a new world, gloriously free from the guiding reins of Catholic dogma, have proved themselves morally and spiritually bankrupt. The rationalist, without any certain grasp of spiritual realities, has been turned back upon himself and wanders hopelessly in a mist-laden bog of his own fancies. The materialist stands confronted with his own offspring, the gospel of Force, and the hideous disaster it has brought upon the world of to-day. Were that all which could be said of the present situation, the outlook would indeed be almost hopeless. But in truth it is far from hopeless.

For some few years past there has been a new stirring of life and a new revolt. The reaction has not been deliberately or consciously a return to Catholic Christian teaching, but it has been a groping toward a more spiritual and religious explanation of life. Let us admit that in its language and immediate conclusions this new spiritual idealism, which has risen up against philosophic materialism and destructive rationalism, is neither the language nor the substantive faith of Christianity:

[1] *The Nation's Crisis* (Catholic Social Guild edition), p. 13.

nevertheless it witnesses to a real hunger of the soul for spiritual truth; and where that hunger exists, the Church is no longer the enemy, even though she may not yet be recognized as the friend.

Thus the situation to-day, so far as the Catholic Church is concerned, is radically changed from what it was but a few years past. The change is not so much on the surface of men's conscious thought, where still the old prejudices and suspicions linger and will only be gradually abated: the change is beneath the surface in the passionate discontent with the fruits of a philosophy of life and its social and political systems, which were essentially anti-Catholic; and in the new constructive idealism, yet vague and unformed, which is arising out of the discontent.

It is with this new idealism that the Catholic Church of to-day has to deal; and it is this which gives her once again the opportunity to display her constructive genius, and on a scale as comprehensive in its far-reaching issues as that which made of the medieval civilization a classic instance of the transforming power of the Gospel in secular life.

Let us say at once, however, that in thus referring to the influence of the Church in the Middle Ages, we are not contemplating a return to medievalism as a consequence of renewed Catholic activity, except in so far as that system has voiced the undying teaching of the Church and has indicated its true development. There was much in the medieval system which belonged to the peculiar secular genius and need of that period and not to Catholicism itself. The Church of to-day has to concern herself not with the thirteenth century or the sixteenth, but with the present. It is her task now to enter into the mind and aspirations of the actual world before her, that she may guide and direct in the way of truth and assist in creating a new order out of chaos. In the fulfilment of this duty she will draw upon both her indestructible divine teaching and upon the long historic experience enshrined in Catholic tradition: but the new task which confronts her is to bring this teaching and experience to bear upon the problems and questionings of the human soul in its present need and amidst the new environment, material and intellectual, which has arisen.

The task will not be easy. "Catholics must clear their own minds of prejudice", Cardinal Bourne [2] has warned us: prejudice inherited from the secular systems of the past and that prejudice, too, which we have inherited from the long "state of siege" which has largely cut off the Church from active co-operation with the secular world in the immediate past. Nor will the task be easy if we regard the attitude of the outside world toward Catholicism, with the lingering suspicion imbedded in the non-Catholic mind, of any action undertaken by the Church, and the active antagonism to Catholic influence which still largely dominates the press and the literature of the day. The antagonism of those whose interests are challenged by Catholicism will increase as Catholic activity manifests itself; and the suspicion of the non-Catholic multitude will give way only as the truth and reasonableness and constructive genius of Catholic teaching become gradually recognized. Patience and sympathy and courage will be the moral virtues which will uphold and carry us through the period of reconstruction—these and that virtue of soul which "does not fear enthusiasms". For a reconstructive age such as that before us will be by its very nature an age of "enthusiasms"—of new ideals of life and eager aspirations: it will be pitiful if it is not so, for then indeed would the world be sunk in a Slough of Despond, and the sources of moral and spiritual progress be emptied of vitality. But the "enthusiasms" are already in evidence witnessing to that new idealism which for good or for evil will reshape the world and create new systems of thought and of private and public conduct. To set ourselves in unintelligent opposition to them would be simply to acknowledge defeat: to be carried blindly in the wake of their progress would be to surrender both our faith and our reason. As Catholics our attitude must be neither an attitude of unintelligent opposition nor of unintelligent surrender; but of coöperation inspired at once by our faith in the teaching of the Church and by a Catholic sympathy with whatever is vital and good in the struggle for this world's betterment. For the Church is Catholic just because she is the Church of mankind in all its searchings and wanderings after truth and life. In that lies the

[2] *The Nation's Crisis*, p. 12.

secret of her adaptability to all human needs and of her own secular growth and development throughout the ages: nor should we be true to the Catholic spirit were we to fail the world at this moment in its effort to renew itself.

Now there is one fact which more consistently than any other emerges out of the various "enthusiasms" which are in revolt against the passing order of things, and that is the growing sense of human personality and the consequent higher value in which human personality is coming to be held. That is the great fact which Prussian militarism, monopolized capitalism, oligarchic bureaucracy, and the still lingering industrial methods of the nineteenth century, are up against to-day in the political and social world; whilst at the same time it challenges the very root-principles of the hitherto dominant philosophies which have left out of account the essentially spiritual character of man and tended to reduce the world's life to a mere material and intellectual mechanism. Whether we take the Labor movement with its insistence upon the human welfare of the worker as the primary claim upon the product of industry; or the latest demand that small nations have a right to their own national existence; or the spreading revolt against aggressive imperialism—the impelling motive is in that renewed sense of personal life as the thing of greatest value and that which all policies and systems should subserve. In the same way wherever philosophic thought arrests the thinking mind with a promise of vital strength, we find the same dominant interest: external phenomena interest only as they contribute to a more intimate knowledge of man's own personality or tend to elucidate the mysteries of human life.

We are thus faced by a new orientation of thought and purpose which hitherto has expressed itself mainly in discontent and criticism but which is increasingly showing constructive ability; and of which it may be said that alone amongst the secular forces of to-day it has a proved capacity for evoking a morally elevating enthusiasm.

One might perhaps not inaptly describe this new time-spirit as a new "Humanism"; but it is a Humanism of a far deeper and more moral character than that which gave rise to the Renaissance; since it has a more instinctive, though as yet confused, feeling for the value of human life. The Renais-

sance degenerated quickly into a distinctly immoral intellectualism in thought and a selfish individualism in conduct, divorced from any sense of moral responsibility. The danger which confronts the new spirit of to-day is the perversion of a true moral idea of the value of the human personality by a disregard of the supernatural destiny of man and the consequent creation of a moral code at variance with the teaching of the Gospel. The Renaissance logically issued in the absolutist monarchy and the all-powerful oligarchy: the danger before the new spirit is a tyrannical democracy and the undue subordination of the individual to "the community", and to the formula of "the greatest happiness of the greatest number". The Renaissance resulted in the critical disintegration of intellectual thought: what we are in danger of now is a new logical synthesis of our present experience taken as the ultimate moral authority because the most satisfying to a mind lacking Divine faith.

The work of the Church, then, is to anticipate these dangers by giving to the new idealist spirit of the time a true guidance in the same way as in the reconstructive period of the Middle Ages she allied herself with the awakening consciousness of the medieval world and not only saved the Faith to the people but impressed the mark of the Gospel upon the creative civilization of the period. In some sense the medieval awakening is closely akin to this new awakening of the modern mind to the value of personal human life. In the best sense of the word the medieval spirit was democratic as opposed to the essentially aristocratic spirit of the Renaissance. The medieval movement too finds its echo in the passionate demand which is heard at the present time for Justice, and for personal liberty within the community, and in the searching for an intellectual synthesis which will harmonize man's phenomenal existence with his spiritual aspirations. The comparison, indeed, must not be too closely pressed; for we have journeyed far from the conditions and character of the Middle Ages. But it is useful, taken on broad general lines, as indicating one at least of the reasons why Catholicism could and did successfully evangelize the Humanist movement in the twelfth and thirteenth centuries, but failed to convert the Renaissance spirit; and why the opportunity again given to the Church to-day holds in itself the

promise of a true alliance between the Catholic spirit and the idealist secular spirit of the present both in the practical world and the intellectual. To-day as in the Middle Ages this idealist spirit is of an intensely moral quality, whether we view it in its passion for the human welfare of the industrial worker or for an international comity of peoples, or in the more recent attempts at a philosophical synthesis of thought based on spiritual experience. And because of this moral quality we may look for a renewed coöperation between Catholicism and the reconstructive secular spirit in the immediate future.

A reconstruction of social, political, and intellectual life on the recognition of the human soul and its spiritual values is what the more sincere searchers are clamoring for. They may have but a hazy and indefinite idea of what the spiritual values of the soul are: but of this, both the industrial worker and the philosophic thinker are becoming more and more conscious, that man has a soul and that it is "not by bread alone" a man lives. A new spiritual sense has thus emerged into the battle of the world's life, and it is in revolt against the old materialism and rationalism of the centuries which lie immediately behind us; and to this new spiritual sense, as every Catholic believes, the Catholic Faith alone can give the right interpretation and an enduring satisfaction.

That is the great fact which at this moment calls for our intelligent understanding and sympathy, if this inquiring spirit, in seeking escape from one form of materialism and rationalism, is not to find itself inmeshed in another form of moral chaos and unchristian speculation.

This danger is already visible in the quack-remedies, revolutionary theories and what to the Catholic mind are heterodox systems and policies, which already have entered the field as professed saviours of the world. To many indeed the new spirit of the time seems identified with these theories and systems; with spiritism on the one hand or with an anti-Christian philosophy on the other; with revolutionary socialism or with a religion without dogma, and so forth. But these theories and systems are after all but the heresies such as will always come into evidence in any period of moral or spiritual unrest; and the Church has ever convinced the world of truth not so much by denunciations of heresies, though such denunciations are

necessary and inevitable if the truth of things is to be set forth, but ultimately by its own positive contribution to the solving of the soul's difficulties, and by its positive and satisfying elucidation of the thinking world's doubts. No mere denunciation of Socialism, for instance, nor any mere logical proof of its fallacies, will win the industrial workers to a Christian solution of Labor problems; they will be won as the Church herself gives to them a positive and clear guidance in the moral questions involved in the industrial struggle. Nor can we stave off the speculative religious errors of the day by mere denunciation or protest; to convince, we need to go behind the errors and deal positively with the questionings of the mind, to search out the fundamental difficulties from which error issues, and to bring the puzzled mind itself into touch with Catholic truth.

Now all this implies on the part of Catholics themselves a restatement of the teaching of the Church in terms of the actual and peculiar intellectual and moral problems with which the moving spirit of the present time is itself burdened. The witness of the Church needs to be brought into the active sphere of the world's life and to find itself in an intelligible and intelligent relationship with the moral and intellectual forces which are remoulding the thought and conduct of men. Let us not be misunderstood as suggesting any change or reversal of Catholic moral or dogmatic teaching, which by its Divine character is unchangeable and not in any way subject to the changing conditions of the human mind. We speak of a restatement of Catholic teaching in the same sense in which St. Thomas Aquinas, St Gregory VII, St. Francis of Assisi, and all the representative teachers of Catholic truth, each in his own day, brought the Church into direct relations with the active secular life of his own day. They drew upon the revelation of Faith and the constant tradition of the Church for the truth they witnessed to, but in them Catholic truth met with a spirit alive to the actual difficulties and aspirations of their own time; and because of this they spoke to their world with a living voice and in words which their world understood. They delivered the same unchanging Faith which had upheld the martyrs of the early Church and been uttered by the Fathers: but they delivered it with its appli-

cations to the actual needs of their own time. They brought the truth out of the *arcana fidei* into the open world, to leaven, correct, and consecrate the natural searchings of the human soul, whether in its moral or intellectual quest of life. So as time goes on the Church is constantly restating her unchanging truth in the terms of thought and language by which she is confronted. Such restatements have indeed been of the very life of the Church, a vital necessity if she is to witness to the human soul in all its varying secular needs and vicissitudes. So to-day a further restatement of Catholic truths is required to meet the social, political, and philosophical questions of the day, with their moral and spiritual issues.

In the task which lies before her to-day, the Church has one great advantage inasmuch as the need for moral and spiritual leadership is frankly confessed by the new idealist forces. This open disposition of mind is very distinct from that arrogant intellectualism and depraved materialism with which she has been hitherto confronted. Intellectualism and materialism are indeed still to be reckoned with and are to-day actively seeking to capture and dominate the reconstructive spirit of the time. But for the moment at least the idealist spirit whether in the practical or the philosophical movements is open to conviction and ready to accept guidance. But the advantage thus given to the Church is the more promising since in many respects there is, as we have already noticed, a real though largely unconscious affinity between this new secular idealism in its aspiration toward a more moral and spiritual life, and the idealism of the Catholic life itself. To convert this unconscious affinity into a recognized relationship will be the first stage in Catholic reconstructive endeavor. That conversion can be brought about only as Catholic teaching is set forth clearly and intelligibly so that all may know and understand. At the present moment the great obstacle in the way of Catholic influence is ignorance—ignorance on the part of the outside world as to the true teaching of the Church; and ignorance on the part of the majority, perhaps, of Catholics as to what the secular world is really doing and thinking and for what it is really seeking. On account of this ignorance of the workings of the non-Catholic mind, Catholic teaching is not infrequently so set before the world that it appears elusive

and unenlightening; and the non-Catholic and even the inquiring Catholic turns away with the feeling that the Church has no satisfying answer to give to the special questions which are at the root of the present discontent. For most of us, indeed, a frank acknowledgment of our ignorance as to the workings of the mind which is troubled by the actual problems of the day would be the beginning of wisdom, so far as our attempt to propound Catholic doctrine is concerned.

If then the Church is to contribute the witness of her Faith to the reconstruction of the world's life to-day, one of our primary endeavors as Catholics is to make ourselves acquainted not only with the external problems which lie on the surface but with the workings of the world's mind as it regards these problems: we must learn to know not merely the superficial and visible world in which we live, but even more intimately the mental and spiritual life which is behind the external phenomena. Only as we do this shall we be able to give an intelligent and intelligible witness to the Faith which is in us. At this point it is that the speculative and expository treatment of Catholic doctrine so frequently breaks down. It is formulated in terms of thought and language which have as their mental background the difficulties and conditions of a past age from which the present world is far removed: it assumes and addresses a cast of thought or social and political conditions which have no direct or manifest relationship with the thought and conditions of the present.

Again, let me not be misunderstood as undervaluing the stored-up knowledge contained in the treasury of Catholic thought. The historic mind of the Church, with its long memory of the doubts and difficulties through which the human mind and spirit has journeyed in the past, is one of the most valuable assets a Catholic has, and a source of real strength to the Catholic thinker. He can appeal to the experience of the past and draw upon the history of the past for the elucidation of moral and spiritual truths with a conviction and definiteness only possible to one who has behind him an organic historical development of the truth he sets forth. And for that reason we do well to cherish and maintain the study of that accumulated knowledge which has been handed down to us by the Fathers and schoolmen and the continuous line of Catholic

thinkers and workers in the ages which are gone. But the knowledge and understanding we thus acquire will only be of value in dealing with the present, so far as we have at the same time an understanding of the mind and soul of the present and are at one with it in the endeavor to elucidate its doubts and solve its difficulties and bring spiritual rest into the midst of its unrest.

A first need, then (so it would seem), of the Catholic worker, in whatever department of reconstructive work he would play his part, is a real and intimate knowledge not merely of the external problems of the day as they are expressed in words, but still more of the mind and soul to which these problems are of vital, moral, and spiritual interest. Superficially and even fundamentally, taken on lines of broad generalization, many of the questions asked to-day are "as old as the sun" and may seem, and may truly be said, to have been answered time and again in the history of the past. And yet these answers, logically satisfying as they may be to the one who replies, not infrequently fail to satisfy the demand of the inquirer, because the background of his thought, and the mental and moral atmosphere in which his mind works, are not understood by those who set themselves to show him the truth. The personal elements in the question, the qualifying conditions which attach to a problem as it is framed in the mind of the inquirer, are ignored in the answer to an impersonal problem, and yet it is just these personal elements or qualifying conditions which make the question vital to the inquirer and must be taken into account if the answer is to be convincing. Thus one has heard of Catholic preachers whose vindications of Catholic doctrines against the Socialists, logically correct and morally sound as the arguments were, have not only left their audiences unconvinced but have further created the impression that Catholic teaching has nothing to say to the world on the subject of social reconstruction, which is worth the hearing. The finest theoretical argument, unless it is touched with that light which comes from an intimate understanding of the mind of one's audience, never will convince; it will always leave the real living issues untouched; it may answer the literal question, but will leave the mind unanswered. Hence the vital need there is for the Catholic thinker and worker to make themselves

at home in the questions and difficulties of the eager mind of the day. In this sense it is that the reconstructive effort of the world around us demands a reconstruction of Catholic thought and systematic effort to enable the Church to fulfil its mission to the present-day world.

At the same time we shall do well to remember that, however necessary it is that the Catholic who would influence the world must know the world which he would influence, and be at home in problems and purposes which determine its life, and however true it is that the Church can convert the world only as it assimilates to itself all that is true and vital in the world's life, nevertheless the strength of the Catholic position lies in the fact that the Church has a living tradition of divinely inspired truth to give the world, a tradition maintained and developed throughout the life of the Church, not subject to the bargains of the human mind itself, but implanted in the Church and protected by the Divine Spirit. We shall indeed fail as Catholics if in our effort to deal with the world's mind we lose hold of that truth which is not of the world. Hence, if the work of reconstruction on the part of Catholicism demands a sympathetic understanding of the world's need and a certain assimilation of the new secular movement of thought and life, it at the same time calls for a more intense renewal of the Catholic spirit in that which is peculiarly its own, its supernatural idealism and its grasp upon the eternal values of life as revealed in the Gospel of Christ and expounded in the tradition of the Catholic Church. In fact the test by which any "restatement" of Catholic teaching, or reconstructive endeavor of Catholic life, will approve itself to the conscience of men, will eventually be its effect not so much upon the world's transitory philosophies and systems as upon man's spiritual life in his relation with God and in his apprehension of eternal truths of the Catholic Faith. Such is the witness of history. Take any period in which the Church has actively and directly influenced the world's reconstructive civilization and it will be found that side by side with her secular achievement there has been a renewal and intensifying of Catholic piety, a keener ardor for the Faith and a more vitally energizing devotion to the Person of our Lord and to the Church as His mystical body. When in the early ages the Fathers set

themselves to rescue the ancient civilization and to remould its philosophy and social system upon a Christian basis, what they gave to the world of enduring value was their vivid elucidation of the Faith which was in them and their intelligent conviction founded in personal experience of the saving efficacy of the Catholic Truth. None will deny that what saved the world's civilization in those days of secular dissolution was not so much the deft handling by the Fathers of the speculative thought of their time, nor the statesmanship conditions of the Empire, however necessary these things were for the fulfilment of the Church's mission; but the ultimately saving power were the renewals of the life of Faith itself, intellectually and morally, which are associated with Patristic activity. So too in the Middle Ages when the Church took to itself and consecrated the new speculative thought and the art and inspired them with its own ideals, when she was foremost in reshaping the political and social world, her most notable secular achievements have as their background those revivals of faith and piety which have given to those days the name of "the ages of Faith".

And yet we should probably go far astray in our judgment of cause and effect, if we drew any separating line between the assimilative activity of the Patristic and Medieval Church in regard to secular thought and life, and the quickening of the spirit of faith and piety which occurred when the assimilative process was most intense. Would any historian, for instance, say that there was no direct relation between the deepening of medieval piety in the twelfth and thirteenth centuries and the keen interest in and understanding of the secular thought and feeling of his day, which made such a man as St. Thomas Aquinas as distinctly a leader in thought and feeling of the thirteenth century, as St. Ambrose was of the fifth century? Would either have achieved the work he did if he had been either less versed in the mystery of the Faith or in knowledge of the world of his day?

The inference in fact would seem to be—having regard to history—that there can be no real assimilative activity on the part of the Catholic thinker or worker, which will be of vital value to the spiritual life of the world, unless at the same time there be quickening of mind and heart in regard to the mys-

tery of Faith itself. May it not be that our not infrequent inability to express our Faith intelligibily to the present-day world is as much due to the fact that our faith itself has become formal and intellectually or spiritually inert, as that we do not sufficiently grasp the mind of the questioning world without? And might we not come to understand the outside world the sooner, if the Faith within were more a quickening element in our own intellectual and deliberative lives?

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THE COUNTRY PASTOR'S WEEKDAY.

I.

IT seems a common assumption that the priest engaged in parish work is often without employment. The country pastor, or assistant especially, is supposed to deserve our sympathy. He also receives generous advice in his struggles against the dreaded ennui necessarily attending a life with so few activities to engage his attention. Is all this in accord with actual fact? And if so, does it not seem somewhat at variance with our preconceived notions of the sacerdotal ministry? A priest's life, we feel, should be one of untiring zeal; and great zeal supposes, above everything else, energy, toil, weariness, with a multiplication of duties so continued as to allow neither time nor strength for their accomplishment.

We are hearing constantly of the appalling scarcity of priests. We are asked to believe that immense harvests of immortal souls are lost eternally because of this scarcity. It is urged that every conceivable sacrifice be made to increase their number; and in the same breath we are told that the most distressing experiences of those actually engaged in the ministry are due to the long hours they spend with nothing to do, week after week, year after year. Is there not some note of incongruity in these several references to prevailing conditions? Is it that the shepherd's life is one of patient waiting rather than of absorbing toil? Is it that he who is placed in the watchtower of Israel must understand that the duties of vigilance obliging him never to desert his post require little activity in the exercise thereof?

The professional man and the man of business equally with the laborer are called to continuous duty day after day. A definite plan of occupation holds them there from morning till night. Is it really so with the workday of a priest? Does he rise from breakfast with a vision of eight or ten hours of engagements awaiting him before his day is completed? Of Saturday afternoon and Sunday this is possibly true. What of the remaining five days? Fifteen or twenty minutes over the morning paper, if it arrive early; occasionally some sick parishioner expecting a call; perhaps once a week an hour in the school, if there be one; a letter to write now and then—what else?

The case is not unknown of a young assistant being shown his room and informed of the hours at which meals are served in the rectory. As time goes on he understands that his services will be required on Saturday afternoon and Sunday, on the day when the children make their monthly confession, and occasionally when a distant sick-call is to be attended. For the rest, it becomes evident that the fewer acquaintances he makes among members of the congregation, the more satisfactory his conduct is in the eyes of superiors. Such instances are tremendously sad, whether we consider the interests of the young man himself, the congregation, or, above all, the one who so regulates his hours of employment. Is this the kind of life in preparation for which he had given years of the closest application? Are there really no other duties awaiting him?

All depends upon the size and character of the parish, is the answer we naturally expect to hear. In some parishes, occupations of every kind press upon pastor and assistant at every hour; in others, few or none. Is that a full explanation of the case?

Some priests are among the busiest of men: their days are always full. Is this due to the size and peculiar character of the parish, or to themselves? To have the repute of being faithful in the discharge of every duty which comes to us, and nothing more, is after all a very questionable recommendation. It almost reminds us of the advice an American humorist gives to young men: "Don't wait for things to turn up; turn them up yourself. You might as well sit down on a

stone in the middle of a meadow and wait for a cow to back up to be milked." To have scrupulously and promptly attended every sick-call, no matter how trying the circumstances; to be willing to hear every confession that comes, no matter at what hour; to have always prepared the Sunday sermon carefully—these things describe a conscientious workman, but they are not all that are necessary in him who must lead and rule and guide, who feels a responsibility before God for every soul committed to his charge. It is one thing to do every task assigned us; another to see and do everything that should be done.

Generally speaking, the man who is always busy is the man *who can see things to do.* If there are pastors or assistants to whom the great problem during a large portion of every week is the problem of getting in their time, who will say how much of this embarrassment is due to their not seeing the work which lies before them undone? The most active pastor of my acquaintance says that for several years in the ministry his flock numbered less than sixty families, and even then he was always busy. It is commonly admitted that the English dioceses have at once the smallest Catholic congregations and the hardest-working priests in Europe. Of a certain farmer, whose success is of nation-wide repute, it has been said, "Ordinarily such a farm as his requires three or four men; give him fifteen men, and he will find profitable work for them all." This probably exemplifies what makes for efficiency in any industrial undertaking, and most probably describes a capacity more or less requisite in the administration of a parish. A pastor in a neighboring city, whose census enrolls 2,300 souls, importunes the bishop to keep him constantly provided with a staff of five assistants, and certainly, if each one covers as much ground month by month as does the pastor himself, there are no hours for ennui in or about that rectory. No greater blessing can overtake a young priest than the privilege of associating with a pastor who allows no form of parish duty to be neglected, who is ever discovering new objects of zeal within the limits of his parish, and who has a capacity for dealing with them.

II.

Broad fields of inquiry are suggested here. It is evident that all ordained for the Altar are not equally gifted in this respect. Are there not many who, under proper guidance and tuition, would acquire this capacity in a very high degree, and who, left to their own unaided resources, spend long years in the ministry with little thought of anything beyond the commonest routine? Are there any of the newly ordained so unpromising as not to improve very materially under such tuition? Are there any among the most gifted who might not have done much better?

Then there is the other question—with how much of this training has the average candidate for the ministry been equipped in the past? Has he entered upon the exercise of his calling with anything like a complete description of the various duties awaiting him, and with a thorough understanding of how his days and hours may be filled with priestly occupations? I recall here the frequent remark of an old and worthy pastor in words such as follow: "It has always been a matter of wonder to me that some definite plan of work has not been prescribed for us by ecclesiastical authorities. When Monday morning comes, what is laid out for us? Absolutely nothing. We are free. The active man may plunge into a thousand things; the less active man may attempt none. To be told there are many things we could and should do within that period, and to have those duties imposed upon us at a given day or hour, in accordance with a regular schedule, would inspire a sense of obligation altogether different." Such a regular succession of duties most likely has not been prescribed at any time or place by Church authority, the intention evidently being to leave all this to the personal responsibility of the priest. Autonomy in parochial administration would seem to be a cardinal principle. But as a matter of guidance, of direction, of suggestion, we might reasonably expect to hear of such schedules being framed in ecclesiastical seminaries and by writers of pastoral theology. Or, is it contended that this line of instruction is beyond the scope of a seminary's undertaking? Cardinal Newman says that St. Philip Neri in his formation period came successively under the influence of

Benedictines, Dominicans, and Jesuits; and he adds: "From the first he learned what to be, from the second what to do, and from the third how to do it." Seminaries of the past seem to have held that their functions were confined to the first, largely to the exclusion of the second and third. If the study of theology and the exercises of sacerdotal formation fill up the limited time at the disposal of the seminary, there is still some further provision needed to guarantee success in the ministry.

III.

But let us not get away from the rural pastor, whose many idle hours we have taken for granted. His congregation is made up of country residents, or it is partly country and partly village or country town. He is a young man entering upon his first charge, and will not object to having the subject opened for discussion. We may take the liberty at the outset of warning him against the fundamental mistake of attempting a variety of organizations similar to what he has seen in operation in city parishes. Sooner or later he will discover that most of them are unnecessary, if not positively hurtful in his new surroundings, and that his activities hereafter must be along lines altogether different.

His forenoons will be easily provided for. An average of one, weekly, will be taken up with Mass and confessions in the mission church, a station, or funeral, or a requiem. Two or more will be required to prepare the weekly sermons, and one to visit the school if there is one. Bringing the sacraments to the aged and invalided—a portion of his flock that should have every encouragement to receive the sacraments frequently; reserving an hour occasionally for looking up a *casus conscientiae*, for book-keeping, correspondence, and minor details of a business nature, with the time taken up answering office calls, will leave little or no leisure in the hours before midday.

Allowing one afternoon for rest, recreation, or visiting a neighboring pastor, the problem is reduced to finding employment for the remaining four. While in the course of the year a variety of duties present themselves as different circumstances arise, there are some requiring regular attention almost every

week. Chief of these are the catechizing of children, instruction of the adult population, instruction and reception of converts, regular visitation of families and individuals.

IV.

It can hardly be controverted that so long as there is one member of the flock without the knowledge of religion which every good Catholic should possess, the pastor's work is not done; nor has he to look elsewhere for pastime. It is commonly assumed that Catholics in country districts, whether children or adults, suffer through want of instruction. Instinctively almost, we are disposed to excuse their shortcomings because of their lack of opportunities. Now let us remember what this means. In the very parishes in which a priest's life is nigh unto unbearable through want of occupation, we are to expect a laity in ignorance of the necessary truths of religion! They are supposed to have failed to learn them because there was no Catholic school, as if it were to Sisters of religious communities and to young girls with a teacher's certificate that the Divine commission was given to *go forth and teach*. In European countries considered Catholic, we hear of great majorities of the people grown indifferent, paying no attention to the Church's laws, manifesting no anxiety for the eternal welfare of themselves or their children. The explanation is always the same: a masonic government fifty years ago, or at some past date, abolished Catholic schools. In none of those centres has the Church been closed, or the priest forbidden the exercise of his ministry. Given a compact body of peasantry, whether residing on their respective farms or grouped in villages, as obtains in those countries, and a priest free to move among them seven days in the week, spending terms of ten, twenty, or thirty years in one parish, and it does seem very extraordinary, to say the least, that people so situated are not taught the truths of religion and taught them well.

Although in most places the common practice is to attempt something in the way of a Catechism class on Sunday, it may reasonably be questioned if it were not better, all things considered, to regard the catechizing of children as altogether a weekday duty. No matter what the conditions, the pastor has little opportunity or leisure to meet all the children on Sunday;

and substitutes are of very doubtful assistance. Moreover, assembling children on Sunday afternoon deprives parents of the most favorable opportunity of doing their part, with the unfortunate result of making them feel that others had assumed the responsibility. The absence of a parish school can be justified only on the ground that the number of Catholic families in any particular section is not sufficient to make it possible. There may be small groups of children to instruct in three or four or more localities, and the pastor will then have to arrange dates for each; meeting them in the public school after hours, if he is permitted the use of it—otherwise, in the home of one of his people. It goes without saying that as a first requisite for success these dates should be of regular occurrence, definite tasks being assigned as a preparation for each occasion. Should it happen that in some large sections of the parish territory there is but a single child of school age, the same obligation remains of making due provision for it. A very great tax upon the time and convenience of the pastor, it is true, a real burden, but nevertheless a burden there is no escaping. When a non-Catholic tells us he is thinking of embracing the faith, we give him our individual attention, setting aside hour after hour for him. Is there any reason why we should not do as much for one baptized in the Church? One soul is a diocese. A pastor for instance who presents for Confirmation a large class of children admirably instructed, and has given no heed to the individual child, here and there, who through distance, inconvenience, or indifference on the part of parents, was not with the others at the hours of instruction, has forgotten the injunction "to leave the ninety-nine in the desert, and go after that which was lost until he find it".

St. Paul went so far as to say that he was sent not to baptize but to preach, and even thanked God that he had not baptized "any among you". We have all been ordained to the threefold mission *docendi, regendi, benedicendi*, the latter including administration of the sacraments and sacramentals. Is there not often discoverable a tendency to practically centre all effort on this last one? Is it not possible that relatively it may absorb too much of our attention, with the result that the other two functions, and especially that of *docendi*, are to a

great extent neglected? If our mission is, first of all, to make God known, a real passion for instructing the young, and a rare capacity for doing so, would seem an essential characteristic of the priestly vocation. Unfortunately there are many in the sacred ministry who give it little or no attention at all, and who show no inclination for the task. Perhaps I should have said they give it no attention because they have no inclination, and I might add they have no inclination because they are without the capacity to do it successfully. Almost without exception, it is often remarked, the school teacher who becomes a priest is most devoted to the work of catechizing. "As a matter of course," is the usual rejoinder. But what is the inference? That a very large proportion of pastors and assistants would be equally devoted with equal training in the art of doing it. In this as in everything else, all or nearly all have to be shown how. Just as few can qualify for a bookkeeper's position without having attended a business college, and just as few dare to allow their names on a program for a " reading " who have not had an elocution teacher, so it is too much to expect that the average person will conduct a catechism class successfully without some understanding of the scope of the work and of the methods to be adopted. All seminaries recognize the necessity of such a training in order to make a morning meditation or prepare a sermon; few seem to admit its usefulness to the catechist.

V.

A priest's work is not finished so long as there are adults without sufficient instruction. There is no parish in the country or city without many. Whenever childrern are catechized in presence of the Sunday congregation, older members are heard remark that their class need this as much as the children. For some the opportunities for religious instruction in childhood had been limited to a few weeks' drill preparatory to Confirmation; for others not even so much. If they and we are under no obligation to supplement this, if Faith can be fervent and vigorous and practical on so frail a foundation, why compel our parish school children to give half an hour daily to religious study during a period of eight, ten, or twelve years?

The Encyclical of Pius X requires, in addition to the Gospel homily on Sunday morning, and in addition to the children's hour of catechism, a catechetical instruction for adults once a week, regularly announced and carried out. The country pastor who will undertake to bring this instruction within easy reach of all his people has before him a work of zeal not less arduous than commendable. To consider their convenience, at least to the extent of making his efforts effective, he may find it necessary to assemble them in different groups according to their place of residence. If he have two or more churches to attend, there seems no possibility of catering to all, short of a regular hour for this instruction in each church. In many parishes there are groups of families too far removed from any church to avail themselves frequently of such opportunities. They are likely also to be the souls most in need of this special attention. Little can be done for them if the pastor cannot make it convenient to assemble them for an hour of catechetical instruction in one of their homes. It is quite clear that under circumstances such as I am describing there can be no question of providing weekly instruction for all. The best possible is to give each congregation, or section of a congregation, its turn. We are trying to provide occupation for the pastor on whom idle hours hang heavy, and it is only fair to suggest that the turns of each congregation, or section of a congregation, be multiplied in proportion to the amount of time he is trying to fill in.

VI.

The instruction of converts takes up a considerable portion of afternoons or evenings, and there are no parishes that lack converts to instruct. It was a quite frequent remark of the Venerable Father Magnien that if the Apostles had devoted themselves only to the sanctification of those already within the fold, they would never have gone beyond Jerusalem and the Holy Land. The pastor of souls who has never helped others into the fold, who has never brought the light of Faith to those who were without it, has not completed his mission, no matter how long and faithful his service in administering the sacraments and preaching the word of God.

In recent years we have been attending to the side of the work which gives little promise, and neglecting what would surely bring immense results. By means of missions, controversial literature, etc., we have endeavored to enlighten non-Catholics, to get them thinking, to convince a certain number. This was good. Meanwhile we neglected many who had no difficulties to remove, who were actually knocking at the door of the Church, and who with the necessary individual attention would joyfully have been admitted into her bosom. There are such people everywhere; they are within the reach of every pastor or assistant. They have heard God's voice calling them, and are only waiting for his minister to bring them home. Indisputable evidence is found in the fact that some priests are never without a class of catechumens, no matter how varied the conditions surrounding their appointment. This work is always going on. At the beginning of each year one is just as sure that a certain number of non-Catholics will come for instruction, as one is sure that a certain number of Catholics will come to confession within a given period. And the singular feature is there was apparently none to instruct in any of those parishes before his time, nor did the numbers continue long, after his removal therefrom. The real secret is, he attended scrupulously to everyone willing to be instructed, sparing neither time nor trouble; and most likely, when he had reason to hope that someone within his territory was wishing to consider the claims of Faith, he took the initiative, and proposed a course of instruction. In short, he had been faithful in a few things and was placed over many. To what extent would converts annually increase the Catholic population of North America, did every non-Catholic so disposed receive similar attention? Certainly by several tens of thousands. The rural pastor prepared to make the experiment will find many hours of interesting employment awaiting him. True, he will often be tied down when he would long to be free; nevertheless he also is contemplated in the commission: "Other sheep I have, that are not of this fold; them also I must bring, and they shall hear my voice."

Practically all that has been said of converts applies to another class who furnish the pastor continual interest and employment—adults who have never received the sacraments. If

the type does not abound in numbers so large, it is none the less ubiquitous. Whether it be the neglected boy or girl of sixteen or seventeen, or the man in his sixties who faintly recalls a prayer repeated at his mother's knee, and much of the seamy side of life ever after, the regularity with which such persons report for instruction, and the simplicity and docility with which they accept every explanation of doctrine, afford repeated gratification. These statements are based on an experience furnished by intimate acquaintance with congregations in half a dozen city parishes, and an equal number of towns and country districts. If some of those unfortunate delinquents did not become all we expected, the fault was ours. Every pastor and assistant with time at his disposal will find much to do in this sphere.

VII.

Lastly there is the duty of regularly visiting parishioners in their homes. The statutes of at least one American diocese strictly require a quarterly visit to every family. A most thoroughly zealous pastor of my acquaintance assigns districts to his several assistants, and insists upon every family being visited monthly. There are parishes in English cities in which a weekly visit is made, at least to those families whose compliance with religious obligations is not perfectly regular.

No other form of activity so surely stamps a pastor as a man of real, unflagging zeal, whether in the opinion of the people he moves among, or of his co-workers in the ministry, or of his ecclesiastical superiors. Perhaps at no time in the history of Catholicity has this line of effort been so generally recommended as in our day. For some reason or other, however, it is a practice which does not appeal to the majority of priests. The courage necessary to answer call after call to the isolation hospital, or to districts where pestilence is raging, is never wanting; the energy and determination required to go from house to house, over and over again, seem often to fail. It is difficult to spend so much time and effort upon occupations from which few results are immediately and distinctly evident. "When a family is exemplary," one reasons, "what is accomplished by calling at their homes?" I am not at all sure of having the right answer to the question.

Holy Writ demands as a primary qualification of the good pastor that he know those that are his. The intimacy of the acquaintanceship desired is described by the parallel, "As the Father knoweth me and I know the Father". Something much more than a personal recognition is here suggested. He who would look after them and answer for their souls must understand their character, their habits, and the influences which enter into their lives, either to sanctify or to lead astray. At least as much is expected of him whose duty is to guide, whose advice is sought in matters of the greatest moment, whose word is so often law. "The sheep hear his voice: and he calleth his own sheep by name, and leadeth them out."

Nor is this all. There is the further requirement, "Mine know me". The youngest as well as the oldest feel at ease in the presence of the true pastor. All know him; all trust him. He has their confidences; there is no embarrassment, no reserve. To him they unburden their cares, they speak of their joys and hopes. But all this cannot be if they see him but rarely, if his visits are few, if he is a stranger, if because of this unfamiliarity his appearance intimidates rather than encourages. "He goeth before them, and the sheep follow him because they know his voice. But a *stranger* they follow not, but fly from him." Of all the tributes paid by a congregation to the memory of their departed pastor none gives so true a picture of earnest devotedness as that contained in the words, "Every home looked upon him as one of the family," or in those other words, so expressive in their simplicity, "He would drop into the house at any time and we never minded it in the least."

We must not forget that it is by personal influence, not by logical argument or great learning, that the simple truths of the Gospel are propagated. A priest's power for good depends largely upon the esteem and love with which his people regard him. Not every priest can make himself a great preacher or a scholar; but no priest who associates freely with his people, dividing his time among all, is ever without their appreciation, or fails to gain their confidence. "My sheep hear my voice, and I know them, and they follow me." That priest alone is without influence among his people who does not choose to inspire it.

Just here I should like to bring a commonly accepted opinion into controversy. We often hear a priest's success accounted for in such remarks as this: "He knows how to take them"—"He has a way of getting along with them"—"He has rare tact"—"He is a real diplomat." Valuable as the man of the world may find such gifts, it is doubtful if they count for much in him who appears before the people as God's minister. His continued presence among them, his willingness to give them every attention consistent with his position, secures an ascendancy over their minds and hearts which no studied effort or cleverness of method can replace. Provided his words and conduct always evince the true priestly spirit with the ordinary traits of a gentleman, his parishioners are willingly blind to, or gladly forgetful of, other deficiencies. There is practically no limit to the support a people will give the pastor who, through solicitude for their best interests, regularly visits them in their homes. I have never known such a pastor to be without an influence almost incredible, even in spite of many shortcomings. I have known many of intelligence and dignity and skill in the ways of the world who failed because of their aloofness.

This is only one reason out of many for visiting the members of the congregation. New sources of occupation are soon revealed. There are errors to correct, abuses to remedy, evils to forestall, misunderstandings to remove. There are the negligent to reform, the indifferent to arouse, the needy to assist, the discouraged and care-worn to cheer. There are good works to be promoted, good intentions to be approved, new practices to suggest and then to be furthered. The more faithfully the pastor attends to the multiplicity of duties, the more numerous and varied they become. Resources will not be wanting to him who goes about doing good.

Comparisons are sometimes made. How is it that one congregation in the midst of several gives numerous marks of fervor? How is it that its members assist at daily Mass and approach the sacraments so frequently, that they are faithful to every religious duty, and lead such exemplary lives? They themselves have no explanation to offer, but unquestionably and unconsciously they were following the lead of one who had lived and moved among them for years, and who, they always

felt, was one of themselves. All those devout practices were suggested and repeatedly urged by one who was near and dear as a father, and no one could think of refusing what he knew was the pastor's wish. It is God's plan—and the very thought of it must terrify us—that the distribution of His graces depends largely upon the will and the activity of His minister; that His children identify service of their Master with the wishes of him who is here to represent Him; and that their personal regard for that representative be always a force to remind them of Him and of their own eternal interests.

Some months ago contributors to the REVIEW discussed the use a priest could make of his spare time. One is tempted to ask the question: "Has a priest any spare time?"

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THE CLERGY, THE LAITY, AND THE CATHOLIC PRESS.

I.

THE Catholic clergy are vitally interested in a strong, efficient, wideawake Catholic press. It carries their message, the message of Christ, to a wider audience than they can reach in person, reiterating and impressing it more lastingly than they can expect to do: *verba volant.* And in the coming days of struggle, when the arch-enemy, turned politician, will assail our fundamental rights with all the weapons devised by scheming and cunning minorities, almost our only and certainly our best defence will lie in an organized and influential journalism, able to appeal to public opinion in a manner that compels attention and just treatment. The clergy as a body have neither the time nor the training nor often the inclination to devote themselves in sufficient numbers to the editorial work and the office drudgery that go to make up every issue of a paper. And no Catholic paper could exist without the constant, faithful coöperation of the laity, not only as subscribers but as actual purveyors of the literary and material requisites of a paper.

In this department of Catholic activity, as well as in more directly religious work, the priest is at the same time the guide and the servant of the people. He is of them, amongst them,

for them. He needs them as much as they need him. There can be no shepherd without a flock; and a flock without a shepherd is but a disorganized band of individuals roaming about at the promptings of instinct or erratic reason.

It has been dinned in our ears so often that our Catholic press is well-nigh worthless that a large number of people have perhaps come to believe it, to our great detriment. We take a seeming delight in pointing out the vicious circle in which we live and have our being: our papers are not supported because they lack literary excellence, hack writers bridging the gaps that scissors and paste have not been able to fill; our papers cannot pay Catholic writers of acknowledged literary talents because our people do not support their papers to the extent that would enable them to offer their contributors a living wage. The editor, with uncommon persistence, blames the subscribers; the subscribers with equal finality blame the editor.

One at last begins to lose all patience with the merciless pessimists who turn the knife in our wounds instead of pouring oil and wine therein. Unless we are willing to lie down supinely and await the end of all, it is time to escape from this depressing atmosphere, and move out briskly into the bracing air that gives new vigor and new hope to faltering ideals. Things are not altogether as bad as they seem, and even well-intentioned criticism may be overdone and fail of its purpose. In justice to the critics let it be granted at once that our Catholic papers are not what they might be or ought to be: they are not perfect. This defect they share with everything mundane. The saints had their faults, made their mistakes, were unsuccessful in various enterprises. Must these shortcomings be held up constantly for sharp criticism, and their services, virtues, and accomplishments minimized or ignored?

It may well be asked: What is the standard to which our Catholic press should live up? Is it the bulky daily paper of the metropolitan or of the smaller city, with its pandering to large advertisers, its violent, unreasoned political prejudices, its detailed accounts of crimes and scandals and unsavory court trials; its studied indifference to the vital forces of religion and all that makes for the real uplift of man? Is it

the secular magazine or review of high literary standing, dabbling in science, new thought, and occultism, in sociology and socialism, in high finance and higher criticism, without any guiding principle but a vague desire to promote the brotherhood of man, to increase man's enjoyment of material comforts, and to pay large dividends to owners and stockholders? Or is it some ideal standard of perfection which we feel we are unable to attain, and in consequence do nothing whatever to realize, even by degrees and in an imperfect manner? As a matter of fact our Catholic press is the child of circumstances. It has been called into being in various centers to serve limited communities: to supply news of a local character, to give encouragement and direction as local circumstances demanded, while always keeping in view the general needs of the Church. To this statement our papers line up. Nothing else can take their place or fulfil their function, any more than the metropolitan daily can supplant entirely the smaller city paper.

As for our magazines of wider scope and national circulation, they compare favorably with the product of secular publishers. While undoubtedly they can be and should be improved, we have little reason to be ashamed of them. For one jaded critic who may find them dull at times and commonplace, there are many hundreds of appreciative readers, who enjoy them, are benefited by them and remain with them year after year. It is true that a periodical literature of this kind does not appeal to the masses, whose limited education and more immediate concern with the material things of life leave them little time and inclination to devote to the higher things of the mind. They are interested none the less in reading about the teachings of the Church, the activities of her hierarchy and lay leaders; about crops and markets and sports and political debates and foreign events. All these the Catholic weekly and the long-hoped-for Catholic daily papers will and must supply to the mass of our people in short, crisp, interesting write-ups. The apologetic value and the Catholic tone of such papers will not suffer for not being constantly obtruded.

II.

And here the rather interesting and somewhat disconcerting question presents itself: What is a Catholic paper? Can that

paper, and that paper only, be called " Catholic " which is published under the immediate supervision of the bishop, explicitly approving the contents of each and every issue?

Catholics are men, and as such interested in the doings of men. These, when relating to harmless topics of recreation, commerce, industry, and the like, are no concern of the authorities of the Church. When relating directly to doctrinal subjects, they do come under the supervision of constituted authority, yet not in such a way that the latter need positively approve of all that is written or reported. It would seem sufficient that the bishop exercise a negative control, condemning error when it manifests itself openly or surreptitiously, and preventing its propagation by demanding retractation, or by imposing silence.

This at least has been the constant policy of the Church in countries which are blessed with a strong Catholic daily and weekly press. As a general rule these papers have been started by laymen, financed by them, edited by them and made successful. The authorities of the Church have had every reason to give these laymen their fullest confidence, their ready coöperation. They have found them willing, docile, and submissive, and as anxious as any good Catholic, realizing the meaning and value of his religion, could well be to defend with might and main the teachings and practices of the Church. In dubious questions the editors have been allowed full liberty of opinion. Authoritative approbation has been given only in general terms, if at all. The bishops have relied on the knowledge, the prudence, and the zeal of educated laymen, and have seldom been disappointed in their hopes. And they have never questioned the right of these publications to the title " Catholic ".

It might perhaps be argued that in the technical meaning of the word only those papers are strictly " Catholic " that have the direct approval of the Church authorities. But where the Catholic press has given constant proof for years of its real worth, its great influence, its immense power for good, this technical definition has never been unduly stressed. Nay, numerous Popes have repeatedly commended in the most flattering terms, and rewarded in various countries with the highest honors of the Church, laymen-journalists who have been

energetic promoters of a Catholic press quasi-independent of constituted Church authority, while always subject to it in a general way, as becomes dutiful believers in an infallible *magisterium*.

Our Catholic body is in no wise lacking in faith and zeal, and a Catholic press, meeting these requirements, would bear its name honorably and in good faith, and would deserve the support of all who have the progress of the Church at heart as well as the safeguarding of her rights. To require less seems impossible. To require more seems unnecessary in view of the fact that a Catholic paper is not an *ex professo* exponent of Catholic doctrine; that it treats of many matters altogether outside the province of ecclesiastical supervision, and that nothing more is required in other lands with an active vigorous Catholic press.

There will be differences of opinion on this subject. If they do not degenerate into acrimonious, sterile debates, and prevent the good work from getting started and going forward, they are of no great consequence. Let them act as a stimulus to progress and ceaseless improvement, without which nothing can live and thrive. The legislation of the Church on this subject, as embodied in the new Code of Canon Law, is as follows:

Can. 1384, § 1. The Church has the right to demand that no books, of which she has not previously approved, be published by the faithful, and to prohibit for a just reason any books no matter by whom published.

§ 2. What is prescribed under this title with regard to books applies also to daily journals, periodicals and any other publications, unless it is differently stated.

Can. 1385, § 1. Even laymen may not publish, unless with previous ecclesiastical approbation:

1, the books of Holy Scripture or annotations and commentaries on them;

2, books that treat of Sacred Scripture, sacred theology, ecclesiastical history, canon law, natural theology, ethics, and other religious and moral topics of this kind; prayer books and pamphlets of devotion, or treating of religious doctrine and practice, morals, asceticism, mysticism, and cognate subjects, however they may seem conducive to fostering piety; and, in general, any writing containing anything connected in a special manner with religion or right moral conduct.

Can. 1386, § 1. Secular priests, without the consent of their Ordinaries, and religious, without the permission of their higher superiors and the Ordinary of the diocese, are prohibited from publishing also books treating of profane matters; and to write for daily or periodical publications or to manage the same.

§ 2. Catholic laymen may not write at all for daily or periodical publications which habitually attack the Catholic religion or good morals, unless for a just and reasonable cause approved by the Ordinary of the diocese.

III.

The success of our Catholic press depends largely upon the laity as owners, directors, editors, reporters, and advertisers. Its welfare lies to an equal extent with the clergy. Upon them devolves the duty of encouraging our papers and of winning support for them. With us, as in the secular field, it may happen that one man "makes" a paper by his vigorous personality and style, the magnet that draws readers and advertisers. But as a rule success is the outcome of constant well-directed efforts, from various quarters. In countries where a Catholic press stands at the same time for a well-defined political party, support may come more readily: the Catholic population has a twofold bond of cohesion, the political as well as the religious. With us politics would generally prove to be a source of disunion, unless indeed the organization of a Catholic party should be forced upon us by circumstances. As long as this contingency is more or less remote, our appeal for support will have to be made largely on religious grounds. Yet not on religious grounds only. As Catholics we believe we have a remedy for the present ills of society. We believe that we have a program of economic reforms, based on Christian justice, than which there is no better. As recently exposed by the representatives of our hierarchy, it has attracted widespread attention. But seemingly, and unfortunately, it has gone no farther. The best proposals for reform are still-born unless they are constantly kept before the public mind, and by dint of reiteration made to sink into the popular consciousness and to produce tangible results.

Our educational rights are threatened. Every republic known to history has gradually moved toward greater centralization. And we are moving in the same direction. A serious

danger is upon us. It may be avoided by compromise, or rendered harmless by negotiation, and our schools saved from meddling bureaucrats. At any rate an aroused public conscience must be made aware of the pitfalls ahead, enlightened as to ways and means of escaping them, solidified into a bulwark that no enemy shall break through. Is there any other efficacious way of influencing public opinion along these lines except through a vigorous press campaign? Is there any hope of curbing the divorce evil in any other way, or of damming the stream of immorality let loose through moving pictures and the vicious drama? This list of live topics of the day, of greatest import to Church and country, might easily be lengthened. They are known to every priest. And every priest realizes that these questions must be faced unequivocally, and brought home to the people at large; that they are indeed part of his ministry to mankind.

To do so effectually through our own press, we must broaden its scope; strive to overcome the groundless fears of the overtimorous; bear with misrepresentations; overlook political differences; push boldly ahead, and bring larger numbers to rally to its support on the higher level of Catholic conviction and clean reading, coupled with the reliable up-to-date news features of general interest found in the secular papers. The habit of the "favorite paper" is deeply rooted; apathy toward the new and untried is not readily turned into spontaneous enthusiasm. But we can build up a much larger constituency of readers, although it cannot be done over night. It has been repeatedly suggested that some one among our men of means, or some well-financed corporation, devote a generous amount of capital to establishing in some large city a Catholic daily equipped in every way on a par with our largest secular journals. The suggestion has not borne fruit, perhaps for the simple reason that the men willing to provide the large sums required for such an enterprise, look, not unnaturally, for returns, and cannot see them from an uncertain, perhaps small, list of subscribers, readers, and advertisers.

Catholic dailies can come into existence and live only as honest, straightforward business ventures. And the only road to success seems to lie in building up gradually among our weeklies an increasing following whose earnestness and re-

liability stand the test of imperfections and disappointments. Growing up with the paper, they cling to it through the years, and form the nucleus of an ever-widening circle of friends and supporters. Two or three of our weeklies are now trying out this plan, and its promoters deserve more than careless indifference on our part.

In this connexion the "Catholic Press Sunday", that has become a distinct feature of the religious activity of several dioceses, might well be extended to the whole country. And where a priest can be assigned to take up this work as his special field, and go from parish to parish, the good results are likely to be all the more pronounced. The greater the number of readers we can gain for our weeklies, the larger will be the demand for, and the support of, our coming dailies.

We need to awaken our people more forcibly to the power of the press as an institution. We need a closer coöperation between the clergy and the laity in every department of Catholic journalism. As a profession it will always largely belong to laymen, and should find amongst them the largest number of recruits. We have schools of journalism at some of our own universities: our Catholic young men should be directed toward them to find the inspiration and acquire the training needed for this work. Our press as it is, is better than none. To indulge in day dreams of the ideal paper will not bring it into existence. Only gradual improvement can lead us nearer to our goal. To that end we should direct at once our untiring, our best, most generous and clear-sighted energies.

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NON-FASTING COMMUNICANTS.

ACCORDING to the Council of Constance[1] (Sess. 13), "Sacrorum canonum auctoritas et approbata consuetudo Ecclesiae servavit et servat, quod hujusmodi sacramentum non debet a fidelibus recipi non jejunis nisi in casu infirmitatis, aut alterius necessitatis a jure vel ab Ecclesia concesso vel admisso". And the Roman Ritual[2] says to the same effect: "Potest quidem Viaticum brevi morituris dari non jejunis".[3]

[1] Held in 1415. It is not one of the ecumenical councils.

[2] Tit. IV, Cap. 4, N. 4.

[3] See also Code, Can. 858, § 1.

Now some commentators hold that, in virtue of these regulations, all who are in danger of death may receive Holy Communion, quite irrespective of the fact that they have taken anything to eat or drink, and entirely regardless of whether they could easily have observed the law of fasting.[4] And these authors appeal in justification of their view to the fact that there is no trace of a restriction imposed on the communicants in question in these pronouncements of the Church. Another opinion [5] is that the law is thus waived in the case of those who are in danger of death from sickness, but that the concession does not apply at all in the case of persons who, while being in danger of death, are actually quite well. The instruction of the Council of Constance would seem to favor this view, which is plausible enough on grounds of reason; but on the other hand the Ritual appears to be more generous. The general body of theologians, however, of whom Lehmkuhl [6] is a strong supporter, hold that the mere fact that a person is in danger of death, whatever be the cause, is not enough to give him exemption, unless it would be inconvenient for him to remain fasting; and that it is only on this supposition that the permission to take food avails. But the comparative rigor of these authors is rather apparent than real; for they allow that "quodlibet incommodum rationabile sive ipsius aegroti, sive eorum qui inserviunt, sive sacerdotis, ratio est cur observatio jejunii negligi possit".[7] And they warn us not to be scrupulous about the matter.

The theologians are quite unanimous in holding that a probable danger of death [8] is quite sufficient to entitle a priest to give the sick person the Holy Viaticum; nor indeed could any other opinion be entertained in face of the clear directions of the Ritual: "Pro Viatico autem ministrabit, cum probabile est, quod eam amplius sumere non poterit." But to do this may not be a matter of strict obligation, unless the danger be certain and imminent.

[4] Ballerini, *Opus Theologicum Morale*, IV, de Euch., N. 168.

[5] Noldin, *de Sacramentis*, N. 159.

[6] *Theologia Moralis*, II, N. 220 (11th ed.).

[7] Lehmkuhl, *ibidem*.

[8] Indeed some, *e. g.* Noldin (*op. cit.*, N. 159), go further, as we shall see later on.

Supposing the Viaticum to have been received once, it is of some importance to determine when it may be administered again, in the event of the patient living for some time. And the theologians were formerly much divided on the point, especially if there were question of one who was unable or unwilling to keep the "natural" fast. According to Saint Alphonsus the common and true opinion is that it can be given again even though the invalid has broken the fast; not, of course, to satisfy the precept of receiving the Viaticum (which has been done already), but as a defence against temptations, which are liable to be specially numerous and importunate at the approach of death.

As for the interval that should elapse before the sick person is allowed to receive on the second occasion or on subsequent ones, the Ritual merely says: "Quod si aeger sumpto Viatico dies aliquot vixerit . . . ejus pio desiderio (communicandi) parochus non deerit". And the general view in Saint Alphonsus's day, doubtless modeled on this injunction, was to the effect that eight days should intervene between every Communion.[9] He adds, however, that a quite probable opinion would allow the administration of the Sacrament again on the next day to those who, while in their health, were accustomed to receive fairly often.[10] And he even mentions a few without expressly siding with, or dissociating himself from, them, who sanction Communion every day in such a case, regardless of any infringement of the fast.

Of course the hesitation of theologians in former times to sanction the repeated reception of the Viaticum was due, not so much to any tenderness for the law of fasting with which it may have been incompatible, as to the rigorous views then prevalent regarding frequent Communion in the case of the faithful generally. Now however, thanks to the decrees of Pius X and the prescriptions of the Code,[11] the stifling atmosphere of Jansenism has been completely dissipated; and the manifest mind of the Church that the clergy should do everything in their power to promote frequent and daily Communion among their flocks is being recognized universally.

[9] *Theologia Moralis*, lib. VI, N. 285.
[10] *Homo Apostolicus*, de Euch., N. 47.
[11] Canon 863.

I venture to say that the obligation to give this succor is especially weighty and urgent in the case of the sick. For these, owing to their physical weakness and consequent confusion of mind, have lost their accustomed vigor and alertness in resisting temptation; whereas the devil is sure to take advantage of this lassitude to try to allure the soul into sin, on what may be the last occasion he will have. Hence the ardent wish of our Lord and His Church that its members, those drawing near death above all, should again and again "per Sacramentum Deo conjuncti robur inde capiant ad compescendam libidinem".[12] Hence, concern for the law of fasting, or the fact that the solemnities enjoined by the Ritual are impossible, must not be allowed to count against the supreme importance of strengthening their powers of resistance to temptation, and increasing their love of God, by frequent and, where possible, daily Communion.

Apropos of the question, on which the theologians are much divided, as to whether a person who in the morning communicates out of devotion is able or is bound, on becoming unwell later in the day, to receive the Viaticum, the Code says:[13] "Etiamsi eadem die sacra communione fuerint refecti, valde tamen suadendum, ut in vitae discrimen adducti denuo communicent."

As for the rite to be observed in giving Communion to one in danger of death, it is to be noted that the *Misereatur* etc. and the *Indulgentiam* etc. are to be said in the singular number as long as the danger continues; because in such circumstances it is only right that the official prayers should always be directed exclusively for the patient's benefit. Indeed a decree of the Congregation of Rites (16 November, 1906) prescribes this wherever Communion is given to any sick person outside of Mass. The prayer "Domine sancte" etc. too is always to be said. But as regards the form to be used in the actual administration of the Sacrament, liturgical writers do not agree. Some[14] say the words: "Accipe, frater" etc. can only be used on the first occasion; whereas others[15] hold

[12] Decree of the S. C. of the Council (1906).

[13] Canon 864, § 2.

[14] See de Herdt, *Sacrae Liturgiae Praxis*, pars 6, N. 192.

[15] O'Kane, *Notes on the Rubrics*, N. 177.

that this form is compulsory while the danger lasts. Though the reason why it is used at all in the case of the dying is to bring home the peril of their state to them, and the correlative necessity of making due preparation, still Saint Alphonsus [16] holds it is quite probable that, if this intimation, instead of stimulating the soul to greater efforts, should but occasion distress and grief, the ordinary form may be always used. Common experience of the missionary priest would seem to indicate that our people are not sufficiently trained to discern any difference between the two forms.

But let us consider the case of those who, while not in danger of death, are greatly weakened by their illness. To discriminate between these and subjects for the Viaticum is far from easy; especially if the view of Noldin [17] is accurate, that supposing it is doubtful whether a person is in probable danger, the more serious view of his condition may be taken and acted on. To segregate the two classes, however, is a matter of great importance; because while those *slightly* ill have, of course, no indulgence given them in the matter of fasting, an important relaxation in it was made by a decree of the S. Congregation of the Council, 7 Dec. 1906, for a class intermediate between them and those who, in virtue of their condition, are entitled to the Viaticum, and so to practically complete exemption. In this decree it is expressly stated that it is intended for chronics, "aliisque diuturno morbo absque discrimine laborantibus," in whose case there is no assured hope of speedy recovery. Such persons would be those who are in the early stages of consumption or paralysis; those suffering from dropsy and certain forms of heart disease; perhaps some asthmatic patients; and those who are very advanced in years. It is manifest, of course, that the circumstances of persons of this class are sometimes such that the Viaticum and the other last rites may or ought to be administered to them. Proximate danger of death is not necessary for this, as appears from the answer to the following question put to the Congregation of the Propaganda: "Aliquando missionariis Christianos sibi commissos visitantibus occurrit aegrotus, hectica febri vel simili morbo laborans qui juxta experientiam vivet adhuc plures

[16] *Theol. Moralis*, loc. cit., dubium 4.

[17] *Op. cit.*, N. 159.

menses, sed intra annum morietur. Quaeritur, an in tali casu missionarius ipsi administrare possit Viaticum et Extremam Unctionem . . . ? S. C. respondit: *Affirmative.*"

Often, however, the infirmity of such patients will not be advanced or aggravated enough to make it compulsory or justifiable thus to treat them as if they were in their last illness. And it is such cases I believe that are meant by "infirmi" in the decree of the Congregation of the Council (1906); as also in the supplementary answer given in March 1907; and in Canon 858 § 2 of the Code. For the proviso that the invalids should have been already a month unwell—"Jam a mense decumbunt absque certa spe ut cito convalescant"—meets exactly the circumstances of the patients I have referred to. Moreover, one portion of the concession given in 1907 seems directly intended for the benefit of sufferers from heart disease and dropsy. I refer to the words: "in lecto decumbere non possunt".

Now the question arises as to what relaxation in the law of the "natural" fast is allowed to these and similar sufferers in virtue of the concessions of 1906 and 1907; and how far, if at all, their convenience and needs have been further consulted in the Code.

In the first place, under the discipline introduced in the years mentioned, liquid nourishment alone was permitted: "aliquid per modum potus". The meaning of this expression in Canon Law has been clearly defined by the Holy Office (7 Sept. 1897): "Verba *per modum potus* ita esse intelligenda ut liceat sumere jusculum cafaeum aliosque cibos liquidos, quibus aliqua substantia mixta sit e. g. farina, panis rasus, etc., dummodo mixtio non amittat naturam cibi liquidi". Some doubt whether a more popular form of nourishment for invalids with us, such as a beaten-up egg, may be brought within the terms of the decree. The affirmative view is not only quite safe to act on, but is generally held. Indeed the Sabetti-Barrett text-book goes so far as to say that "si sugatur, vel si ovum leviter coquatur et fluat, non constat cur non possit permitti".[18] In addition, it is permissible under the Code to take some medicine.

[18] Edition 26, N. 700.

According to the decree of 1906 persons living in the world, and having infringed the fast *per modum potus*, could only communicate once or twice a month; while those in religious houses, or those who had the privilege of a domestic oratory, could receive twice a week. The reason of the comparative discrimination against the former class was that, in their case, the rubrics requiring the observance of due honor and solemnity in carrying the Blessed Sacrament had to be got over; whereas the Congregation of Rites (February, 1874) had allowed these to be more or less dispensed with in hospitals and religious houses. But this distinction is quite eliminated in the Code, which allows the more frequent reception to all, irrespective of where they dwell.

The question arises how far invalids could before, and can still, avail of this privilege entirely on their own responsibility, and without the advice of their natural guides in the matter, i. e. their confessor and their doctor. It was explicitly required in 1906—and the Code is to the same effect—that they should act on the advice of their confessor.

As for consulting a doctor, there was no mention of this in the decree in question; all that was necessary being the simple fact that they could not remain fasting long enough. But in the answer of 1907 the decision of a medical man was expressly required in this sense, at least unless the sick persons were *confined to bed*. And whether this requirement extended to others as well depends on how far the answer was an "extensive" interpretation of the instruction issued the previous year, or a merely "comprehensive" one. To give the reader an opportunity of judging this I give the question and answer in full: [19] "An nomine infirmorum qui jam a mense decumbunt, et idcirco juxta Decretum diei 7 Decembris 1906, S. Eucharistiam non jejuni sumere possunt, intelligantur solummodo infirmi qui in lecto decumbunt, an potius comprehendantur quoque qui, quamvis gravi morbo correpti et ex medici judicio naturale jejunium servare non valentes, nihilominus in lecto decumbere non possunt, aut ex eo aliquibus horis diei surgere queunt? Eadem S. Congregatio die 6 Martii 1907 respon-

[19] The words of which an interpretation was sought are, "infirmi qui jam a mense decumberent", etc.

dendum censuit: *Comprehendi, facto verbo cum SSmo ad cautelam.*"

Now, according to some, this decision, while amplifying the concession given the year before, inasmuch as it allowed for the first time, or at least explicitly sanctioned, non-fasting Communion in the case of those not confined to bed, also restricted it, since the question was formulated so as to assume that medical opinion was obligatory not only for these, but in all circumstances.

Whether this view got any considerable support from our theological writers I cannot say; but I believe that a number of the clergy considered themselves bound to discontinue the practice they had introduced since the year before, of giving Communion *merely on their own judgment and that of the sick person* who considered himself in need of some liquid nourishment. This opinion is adopted by the writer of the article "Communion of the Sick" in the *Catholic Encyclopedia*,[20] where he says (after mentioning the instruction of Dec. 1906): "In accordance with the provisions of this new decree all persons confined to their homes by reason of indisposition may be communicated, even though not fasting, provided that they have been sick for a month: that they have medical testimony as to their inability to fast" etc.

The principal argument I dare say in favor of this opinion is that the invalids in whose case the decision of a medical man is insisted on, are acknowledged to be suffering from a serious illness—"gravi morbo correpti"; while the necessity of this condition is excluded in the decree of 1906.[21] Furthermore, inasmuch as some of them are supposed to be unable to remain in bed, these presumably are in a worse state of health than those who are able to do so. There is no reason then for putting them under a disability as compared with others. In fact, seeing that the intervention of a doctor is explicitly required in their case, it is by implication still more necessary for those who may not be so delicate.

There is of course danger of self-deception in the case of persons who are up and who believe that they cannot fast.

[20] Vol. IV, p. 174.

[21] "Sed missa quaestione de infirmis graviter decumbentibus, si discussio fiat de infirmis chronicis", etc.

Moreover the more rigid interpretation has to justify itself, because it is not necessitated—whether or not it is suggested—by the wording of the decision. And it is antecedently quite improbable that such a sweeping restriction should have been made in the ambit of a concession given only a few months before. So, personally, I am distinctly of the opinion that medical testimony as to the impracticability of the strict fast was imposed only in respect of those in the habit of getting up for some hours every day.

In the Code, while the month's sickness, the lack of a well-founded hope of speedy recovery, and consultation with the confessor are insisted on as before, there is no intimation that a doctor's permission is required in any circumstances. May we take it then that this particular provision of the old law is abrogated; and consequently that invalids may act without any regard to it in the future? In the absence of any settled view of theologians in the matter, we have to fall back on Canons 6 and 23 of the Code explanatory of the extent to which its enactments are to be read in connexion with previous legislation. According to Canon 6, 4°, "In dubio num aliquod canonum praescriptum cum veteri jure discrepet, a veteri jure non est recedendum." And Canon 23 runs: "In dubio . . . leges posteriores ad priores trahendae sunt et his, quantum fieri possit, conciliandae."

With these rules to guide us, it is reasonable enough to suppose that the opinion of a doctor holds the same place now that it held formerly. Nor do I think we are entitled to change this view by reason of Canon 22: "Lex posterior, a competenti auctoritate lata, abrogat priori, si . . . totam de integro ordinet legis prioris materiam"—because Canon 858 § 2, dealing with the Communion of the sick, does not treat exhaustively of the subject matter of the older regulations. This is evident from its use of the word "decumbunt", which, without reference to the answer of 1907, would be ambiguous now, as it was in the 1906 decree.

This view, too, is strongly enforced by Canon 863, which encourages frequent and daily Communion "ad normas in decretis Apostolicae Sedis traditas." So that these older regulations are not by any means supposed to have lost their force.

Accordingly, I am of opinion, though I speak with a good deal of diffidence, that it is still compulsory to have the opinion of a doctor as to the inability to fast, if the patient is accustomed to get up. It is necessary to secure this, not regularly, but—after the first occasion—only when there is very good reason for thinking that a decided improvement has set in.

Canonists seem disposed to allow the benefit of these easy terms even to those invalids who were strong enough to make their way to a neighboring church to receive there. But they are divided as to whether a like indulgence might be extended to a sick priest with a view to his celebrating Holy Mass. Many are prepared to do so.[22] According to Noldin, on the other hand, "sacerdotes hoc privilegio . . . suppositis conditionibus requisitis, uti quidem possunt ad communicandum more laicorum, non item ad celebrandum".[23] There is nothing, I think, so conclusive in the Code as to make their patrons alter these views or the respective practices based on them. In regard to the non-fasting celebration of Mass, indeed, Canon 808 lays down that "Sacerdoti celebrare ne liceat, nisi jejunio naturali a media nocte servato." But some would doubtless maintain that this merely defines what is forbidden in normal circumstances.

As for the sick who are not subjects for the Viaticum; or whose case is not within the purview of Canon 858 § 2, e. g., those who have been laid up less than a month, they cannot now claim any exemption from the strict fast, outside the case of dispensation. Nor indeed could they ever have done so, if we make one possible exception. This arose when those who were unable to fast wished to receive Communion, not through devotion merely, but in compliance with the Paschal precept. Some authorities, e. g. Scavini,[24] Génicot,[25] D'Annibale[26] used to hold that the obligation of fasting—a purely ecclesiastical one—gave way to the other, which is in a sense divine. But this opinion, of comparatively recent origin, would seem to be now quite untenable in face of Canon 858, in which there

[22] *I. E. Record*, March 1917, p. 227.
[23] *Summa Theologiae Moralis*, III, p. 177, N. 157 1.
[24] III, N. 286.
[25] II, N. 202.
[26] III, N. 411.

is no trace of favored treatment for anyone because he is subject to the Paschal obligation.

However, in our day, the needs of those who may be unable to observe the fasting law, and who have not the benefit of any relaxation of it, can be met, to some extent, by taking Communion to them occasionally, soon after midnight. Formerly, in order that due solemnity might be observed, this was allowed only in a case of urgency.[27] But at present, in most countries, It is taken privately at all times, conformably to the Code which allows [28] this, if there be a just and reasonable cause. So the old objection to administering It at night has to some extent disappeared.

DAVID BARRY.

Limerick, Ireland.

"ENEMY PRIESTS."

THE title of this paper is a misnomer, and yet it is not easy to find another designation for the men in Holy Orders who fulfilled their duty in assisting those who fought against us, and in ministering to them and encouraging them to the best of their ability. No Catholic can ever feel really hostile to an anointed priest of God, in whatever ranks he is found; and no priest of God can in his heart help being solicitous for and compassionate toward those ranged against his own people by command of their lawful superiors. Such at least has been the personal experience of two civilians interned during three years under enemy rule in Serbia. Our respect and admiration for the Catholic priesthood were heightened during this troublous time when we endured the horrors of subjection to a conqueror.

In the early part of the war when the effort of repulsing the invader had exhausted Serbia, the younger of us travelled from London to the little town of Valjevo, centre of the typhus scourge then ravaging the land. Each of the belligerents accused the other of being responsible for the fell disease that daily swept away thousands of victims. Valjevo was one

[27] Roman Ritual, tit. 4, cap. 4, n. 10. In 1875 the C. of Rites, even for the Viaticum, required "gravia motiva sic agendi".

[28] Canon 847.

vast hospital; every available house was requisitioned for the patients. Prisoners and citizens fraternized in the common distress without a thought of the antagonism that had brought them together. The Serbs, merciful in their victory, were only too glad to conciliate the army which had surrendered to them, many of whose members were their own kith and kin from Croatia and Slovenia. But the country was destitute. It had been drained to its utmost by the Balkan wars of 1912-1913 in which the Turks were routed from the last inch of Serbian soil and the Bulgars thrown out of Macedonia. With depleted provision stores and almost total lack of hospital material the authorities were unable to cope with the task of providing for the needs of their own soldiers, much less of the Austrian war prisoners that fell to them in great numbers after Serbia's vigorous offensive of 1914. The wounded of both camps were a prey to destitution and disease at the time that the aforesaid traveller came to Valjevo with a supply of linen and medicaments that proved totally inadequate for the great need. The formerly picturesque little town was now a charnel house. Piles of frozen dead lay under sheds awaiting burial, and the hospitals, devoid of comfort, were even a more doleful sight. The medical staff was being continually lessened. The hard-working physician with whom one had spoken yesterday was laid low to-day, and on the morrow he was a corpse!

At one hospital supper-table sat a tall lean figure with a haggard though youthful face who took little part in the noisy conversation and forced gaiety of the medical staff around him. He was evidently little familiar with the surroundings. He was the chaplain of an Austrian regiment taken prisoner, and his main task had become the administration of Extreme Unction and the pronouncement of the burial prayers when the number of corpses was such that their removal became imperative. They were carted to a common grave in the cemetery outside the town. He alone never seemed to relax or seek distraction in the noisy conversation of the mess, where surgeons and hospital officials tried to keep up courage and health for their lugubrious duties. Treated with particular deference by his captors, he was on friendly terms with them and his own fellow-officers but did not share their boisterous

talk, and only responded to their jokes on his abstemiousness with a gentle smile. His aloofness and melancholy made a deep impression on the traveller from England, who inquired about the conditions of his housing and work. "He is in the wards all day and often all night," said the Serbians, "but we cannot do anything to help him, for he refuses to rest." —"Why, the fellow prefers in his leisure moments to read out of the little black book he carries with him than to take a turn in the fresh air as we do!" When the bulk of the linen and comforts brought from England had been distributed among the sufferers in the wards, some useful articles were offered to the medical staff, and were eagerly accepted. There was a jovial fight for hair-brushes and handkerchiefs—then impossible to procure in Serbia—the chaplain alone declaring he was in want of nothing. Lest his refusal, however, be misinterpreted, he consented to accept a pair of slippers, which were observed next day to make the delight of a consumptive patient.

Altogether this captive priest, evidently torn from pious and secluded surroundings to be flung suddenly into the throes of war, defeat, and disease, was a pathetic figure, but also one to inspire sympathy and respect. His fidelity to the highest duties of his calling impressed the Orthodox Serbs and gave as much edification to these as consolation to his charges. "If he does not take more care of himself, he will not last long," was the general verdict; and indeed, when the traveller next came from England, this time with abundant supplies of hospital requisites and stores of food, the "enemy chaplain" was under the earth amidst those to whose spiritual needs he had sacrificed himself.

Our next meeting with an enemy priest was under different conditions. The epidemic at Valjevo had been stemmed, and in view of the threatened advance of the enemy our Anglo-Serb hospital had been moved to Trstenik, central town of Serbia, while we awaited further developments. In the end of October 1915, before the combined attack of Germans, Austro-Hungarians, and Bulgars, the valiant little Serbian army, abandoned of its allies, was forced to draw off, carrying in its wake a monster exodus of civilians over the difficult Albanian Alps. Those of us who remained to face the invader had enough to do in calming the fears of the wounded,

who fully expected to be cut to pieces. Our confidence in Christian humanity was not mistaken. We who fell under the yoke of the Austrians were not deliberately ill-treated. That part of Serbia seized by the Bulgars fared otherwise, and here it was German influence that alone softened the barbarous tyranny of a semi-Tartar race. In the central district of Serbia where we found ourselves, the passage of the enemy troops took place without excesses beyond the forcible requisition of food-stuffs and sleeping accommodation. Our hospital was examined and tolerated, but we were subject to constant supervision and to sudden perquisitions, lest we harbor combatants, as indeed we did in the earlier days while stragglers of the retreating army still sought a night's refuge on their way. Among our visitors was a brisk, business-like officer, who announced himself as the Catholic chaplain of the regiment just then quartered in the town, and ready to give his services if required. We received him cordially and explained that, as our hospital was intended for Serbians only, and these were all of the Orthodox persuasion, his ministrations would not be required. Those of our staff, however, who were Catholic, would be glad to assist at the Holy Sacrifice if we were informed where and when it would be celebrated. His attitude at once passed from official to confidential, and he deplored the circumstances which prevented him from saying Mass. "We have been thrust forward," he said, "in such haste, and with such little consideration for our holy calling, that many of us with the troops have no means of celebrating; and our numbers are so few that all we can do is to hear confessions and sometimes even without confession to give general absolution to the men about to engage in combat." He then added hastily, lest he should appear to be blaming his own people unduly: "War is everywhere the same. It provides little for spiritual needs. I understand that the godless French Government is compelling the very priests to fight." But we would not enter on a discussion of our Allies' shortcomings and profited by this occasion rather to bring to his knowledge some of our more pressing wants. He did seek to remove the restrictions on our provisioning; but the Hungarian Jews who were his military superiors gave him but scanty consideration. It was indeed a revelation to see how small was the regard for

religion or its representatives in the Catholic army of the Hapsburgs. But the strongest man in politics just then was the Calvinist Tisza, and the majority of appointed officials in the occupied provinces of Serbia were non-Catholics. The harmony of our relations with this good priest was disturbed by the news of the Central Powers' victory in Montenegro, when his open elation wounded us deeply. He went so far as to say to our patients: "All is going well and the war will soon be over! Serbia no longer possesses a single gun; which means peace for us all." The downcast faces of the men showed their feelings at this announcement, and we could not refrain from saying to them by way of consolation: "Serbia has weathered worse storms than this, and you must not lose heart. The Entente is not defeated yet!" Then for the first time the chaplain appeared to us in the guise of an enemy, for he repeated in a loud voice: "Not a single cannon remains to the Serbian army, and whoever keeps alive false hopes in this poor people is culpable and liable to arrest." After this nothing remained to us but resentful silence, and we were not sorry that his visits to the surgical hospital ceased. The younger of us who was in charge of a typhus hospital had a very different story to tell of the chaplain who attended the few Austrian patients admitted among the Serbians (for the Austrians themselves were short of hospital requisites and attendants). He was assiduous at the bedside of the dying and in this respect compared favorably with the Serbian Orthodox priests who did not seem to attach the same importance to administration of the last rites. It was after this exemplary pastor had moved on with the troops, leaving behind him a record of devotedness, that we discovered him to be one and the same with the military chaplain who had shown himself such an uncompromising pro-German. Our ignorance of his identity was due to the fact that the two hospitals were in different ends of the town, and the typhus hospital being isolated, there was little communication between the two. We should like to put down here our appreciation of his hard work, and our regret that we incurred his displeasure by forgetting that he owed allegiance to the invading army.

When our hospitals were cleared we proceeded to Belgrade, where we had at one time resided. Here we had the con-

solation once more of regular Mass. Not only were there several army chaplains, but a parish priest had been appointed for the civil population, comprising 3000-4000 Catholics, mostly of Austrian origin. The only place of Catholic worship in the capital of Serbia had been for half a century the little chapel attached to the Austrian legation, and its frequenters—no matter of what nationality—were looked at askance by the Orthodox Serbs as probably Austrophile in sentiment. Attempts had been made to erect a Catholic Church, but fell through—owing to Serbian bigotry, said the Austrians—owing to Austrian opposition, said the Serbians. Both sides were probably in fault, but it is certain that Austria wished to keep under her control, by means of the baptismal registry, those of her subjects who settled in Belgrade. Our first Sunday Mass under Austrian occupation had been intended chiefly for the military, and at its close we hastily made our exit as soon as the Hapsburg hymn was intoned, followed by the scandalized and suspicious looks of those around us. The friendly attitude of the sacristan, who remembered us, was very comforting. "Of course you cannot join in our hymn", he whispered, "for you belong to the other side."

Going through the streets we remarked that the victors looked very despondent. Hunger was already felt and the food-shops in the city were closed. No wonder that there was little thought for parish wants. The former Austrian Legation chaplain and parish priest of Belgrade had been removed, because the authorities did not trust him, and it was considered that the army chaplains attached to the troops would suffice for the religious wants of the small Catholic community. Bishop Belic, however, soon decided to appoint a regular pastor. The great hall of the royal palace was allotted to the military for religious services; so that the little chapel reverted to its original purpose, and the mixed congregation of Slavs, French, Germans, and Italians, came into their own once more. An occasional uniform was of course seen, and among the invaders there were many very edifying daily communicants. It was impossible not to be touched by the fervor of the recruits departing for the battlefield, and difficult to pray otherwise than that God might give them, if they fell, a holy death. The selection of the palace for a military chapel was in our

opinion ill-advised, because provocative of resentment on the part of the Serbs, already hostile to the Catholic religion as the State religion of their worst foes. There were hotels and municipal buildings that would have served equally well for the purpose. The army head chaplain to whom we made this remark declared he was actuated by no other consideration than getting the finest space in the city as a place of worship for his brave soldiers. We could not get him to see our point of view that the Catholic cause would suffer by being thus asserted in a conquered land within the palace that was a symbol of Serbia's sovereignty. The attitude of the people dared not be openly hostile, but they certainly resented the transformation of the royal residence into a temple for alien worship. Other things grated on us in the little chapel of the former legation.

A prayer for the victory of the Central Powers was read aloud after Mass, and of course we withdrew as soon as it started. The priest, who called on us shortly after his appointment to the parish, made the initial mistake of supposing us now quite reconciled to the new turn of affairs. However, he respected our convictions when they were made known to him, though he was amazed that any unbiased mind could doubt the just cause of the Central Powers. We pointed out that the prayer he read aloud was objectionable to a great part of his congregation, and was out of place since the military Mass was now celebrated elsewhere. He was himself a Slav, and amenable to Slav representations, but above all he was a zealous priest and readily consented in future to use the Pope's prayer for peace, of which we were able to provide him with a copy. This prayer had been prohibited in Croatia and Slovenia, but, strange to say, it was recited without hindrance in Belgrade up to the autumn of 1918. The congregation, with its majority of Austrian-born citizens, were sympathetic toward the Entente; yet they joined heartily with the enemy soldiers and officials that chanced to be present, in reciting this prayer. We felt ourselves members of a universal community which embraces all mankind, *even warring mankind*, and we worshipped as children of one Father. None other than the Vicar of Christ himself could in those dark days have composed and promulgated such a prayer; and on hearing it from the lips of this good priest we reflected that it was also said by Irish, English, and French priests throughout the world.

In the Chair of St. Peter the world was still united. The sermons too were on doctrine and morals, never touching on politics. Altogether the little parish church of Belgrade during the enemy occupation was in every sense a Catholic church and nothing else. Indeed, as time went on, one might even say that it developed international tendencies. The French residents took it as a compliment to have Blessed Marguerite Marie chosen as a subject of eulogy one June Sunday. And all of us had a thrill of joy on being obliged sometimes to make room for the Italian prisoners, who were treated as distinguished guests. Among them were some skilled musicians, and one tenor on certain occasions sang the *Ave Maria* during the offertory in spite of the protests of the organist from Vienna who considered his dignity infringed by the presence of this "Italian interloper". He was overruled by a brisk little army chaplain who had studied at the Propaganda in Rome, and now bustled about his charges, speaking fluent Italian with them, joining in their Italian hymns, and making them feel as much at home as if they were in one of their own village churches.

On one occasion he alluded openly to the fact of their presence in the little chapel. "Some people object", he said, "to my bringing my children here, where there is already overcrowding; but there is less room in the palace, where every inch is filled with the troops they have just been fighting against! The parish priest gave me permission to bring them, for he knew that if he had not given it I should bring them all the same! If the circumstances that brought them here are unfortunate for them it means good fortune for you, the rest of the congregation, who can now listen to really good Catholic music and Latin sung with the proper Roman intonation."

We confided to this good priest that we had still some hospital garments which we would gladly give him for our Allies the Italians. Such gifts were, of course, prohibited; and the formality of obtaining permission would take a very long time. Meanwhile the Italian prisoners were in a deplorable way for want of linen. Their chaplain, who by the way was a pure Hungarian, found that charity comes before the protocol. So a number of bundles found their way fortuitously one night through an open window where dwelt a reverend Samaritan,

and we had the satisfaction of seeing our Latin allies marching to their work next day clad in shirts of English provenance.

After some months we had the great joy of a visit from the former parish priest of Belgrade whom the Austrians had removed from his post because he was a popular figure in Belgrade. His arrival was now connected with his efforts for the improvement of conditions in the camps where great numbers of Orthodox clergy were interned. His adventures between the two belligerent forces at the outbreak of the war were of a most interesting nature, but too lengthy and complicated to be set down here. His conduct as an Austrian subject had been absolutely correct, but his sympathies were decidedly Slav.

Of a very different mind was a Hungarian priest who called on us and proved to be an ardent Magyar, although, as we pointed out to him, his name was unmistakably Slav. This, he said, made no difference. His parents had been Magyarized, and he himself was heart and soul a Magyar. He thought the salvation of Hungary depended on the enforcement of the Magyar language in all the schools. Great results had been obtained already among the Slovaks and Poles. The existence of a free Serbia had been a hindrance to the Magyarization of the Slavs in South Hungary, but now that Serbia had been conquered it meant consolidation for Hungary which, leaning on Prussia, its model and protector, would become one of the great powers of Europe! He was a devoted pastor and worked conscientiously to transform his people from Slavs to Magyars, for "only by identification with their masters could they hope for cultural and material advancement." The collapse of Russia had removed, so he thought, the greatest menace to German supremacy, and the Central and Southern Slavs of Europe would now see the hopelessness of trying to resist German Magyar ascendancy. His advocacy of the introduction of the Magyar tongue into Serbian schools led to many lively discussions between us. But his earnestness always inspired respect, and we were much grieved recently to hear that he and his parishoners suffered extremely under the sovjet regime of Hungary.

We had been a long time without news of our friends in the British Isles, but our parish priest very kindly undertook

to send letters through for us to the Nuncio in Vienna, who did the rest. Finally we obtained our release, and were allowed to travel to Switzerland owing to the ill-health of the elder of us. In a village of the Tyrol where we were detained for ten days of political quarantine, we made the acquaintance of the parish priest, who explained to us the position and aims of the Central Powers as he understood them, and begged us to explain to his brother priests of the Entente the miseries entailed by the blockade, and the overwhelming desire for any reasonable peace. It was deeply edifying to assist at the evening rosary and Benediction, and kneeling among the pious Tyrolese folk one easily forgot that this was an enemy land. The priest bravely kept up the spirit of his people and never let a service or devotion be omitted in the most stressful times of hunger, panic, or defeat. As we were here not far from the frontier, where we knew every book and scrap of paper would be taken from us, we bestowed all our religious literature on this good pastor, among other things a breviary such as he told us he had never dreamed of possessing. It was Pustet's latest edition in four slim, luxuriously-bound volumes. It was a great wrench for the younger of us to part with this treasure, the like of which could certainly not be found in Entente lands, for the Germans of Ratisbon have led the world in liturgical publications. But the price paid by the recipient was of infinite value, a daily memento. Thus we said goodbye to our last "enemy priest" before setting foot on the neutral soil of Switzerland.

E. & A. CHRISTITCH.

OBSERVATIONS ON THE CHURCH IN JAPAN.

A pathetic interest attaches to the following article by the Rev. Thomas F. Price, owing to the death of the zealous missionary, who led the first trio of devoted priests from the Seminary of the Catholic Foreign Missionary Society of America, established at Maryknoll. He was one of the founders of the work, and his heart yearned to see it well founded. The cheerful and self-sacrificing spirit with which the little band set out on its long and toilsome journey, beautifully pictured in the *Maryknoll Mission Letters* by Father F. X. Ford, would seem to entitle Father Price to the martyr's palm. The following letter, which accompanied the MS., shows that it was the

last task he had undertaken for the good of the mission ere the Master called him. R. I. P.

AUG. 21. 19.

MY DEAR FATHER HEUSER,

After writing the enclosed article—finishing several days ago—I was taken ill with appendicitis and am at the Hospital in Hong Kong, now to be operated on. But I wanted to get the article off before the operation, and so I am sending it to you under pressure and under conditions that I cannot write to you what I would like. If you see your way to publish it, I would appreciate it. I think it will do some good both to our cause and the Mission cause in general.

Our Mission work is doing well out here. The prospect for conversions in the territory assigned us is splendid—but the difficulties are great.

I am suffering very greatly and cannot well write more. Affectionate regards. Please pray for me.

Sincerely your servant in C. J. C.,

THOMAS F. PRICE.

My address is: Catholic Mission,
Yeong Kong, Prov. Kwangtung, China.

IN the recent numbers of this REVIEW there appeared a series of letters detailing a visit made to Japan by Father Ford, my young confrère, and myself, when on our way to our mission in Kwangtung, China. It is not necessary to speak again of the details of that visit, but I wish to note several points in connexion with the Church in Japan which impressed me.

First, I should attempt to give in a word or two the chief outlines of a picture of the Church of God struggling with pride and ambition. It is difficult for one who has not come into actual contact with the Japanese to conceive properly of this characteristic trait in them. An incident which happened at the very moment of our entrance into Japan has greatly impressed on me this side of their character. It was on a bright beautiful day that we drew near to Yokohama, after being three weeks at sea. We had for some time been approaching the term of our journey and were watching the shore line with its beautiful green mountains in the distance and the quaint little fishermen in their numerous groups of boats some distance from the shore, when suddenly our steamer was signalled to a standstill and there immediately hove in sight a great part of the Japanese battle fleet, huge, dark monsters in earnest, strenuous manœuvre practice. There were battleships and cruisers and destroyers, and apparently every other conceivable war craft, with airplanes high above circling round and round. During one or two hours they drove forward and backward and to various points with a skill, a swiftness, and a

deadly earnestness that one could not but admire. How seriously they seemed to take themselves! There were no frills in that manœuvre practice. There was no blare of trumpets, nor thunder of cannon, nor noise of any kind. There was no waving of flags nor show of regalia. It was all silent, dark, heavy, deadly work such as could come only from the most serious and determined ambition to succeed at all costs.

As we went through Japan we found this note of conscious superiority spread everywhere. You saw it on the streets among the people; you met it in the cars; you found it impressed on buildings and enterprises; you felt it in visiting the schools and educational institutions, and it manifested itself above all in the officials, in the military and in the navy. It was the one dominant note everywhere and one recognized in it the great opponent of the humility of Christ preached in the Catholic Church.

Secondly, viewing the Japanese Church as it is at present, one is struck with its meagreness, its want of substance and strength. Outside of Nagasaki the Catholic Church in Japan is hardly more than a shell with a few mission institutions here and there. The Catholic laity are a mere handful amid countless pagans. The clergy who carry on heroically the regular work of the Church are few in number and bear conspicuously the marks of apostolic poverty in their surroundings. The churches in the main are small structures, neat but poor, and they all evidence a struggle for existence. The institutions, far from numerous, are almost purely for mission purposes. The whole forms a collection of small islands in a vast ocean of paganism. From the statistics on the next page, excepting those of Nagasaki which are given below (p. 546), the reader can form some estimate of the existing missionary condition.

Within this shell there are some missionary institutions which are not insignificant, the principal of which seem to be for educational purposes. These may be divided into two classes —secondary and primary.

The Jesuit University and the Convent of the Religious of the Sacred Heart aim chiefly to provide for the higher and most influential classes. Both institutions stand in the front rank and in their beginnings compare favorably with any in-

Diocese	Priests	Seminarians	Religious	Adults Baptized	Schools	Pupils	Churches
Tokio Population, 17,160,333. Catholic, 10,359 . . . Proportion, 1/1656 . .	28	6	113	666	26	3929	47
Osaka Population, 11,880,400. Catholic, 4,320. . . . Proportion, 1/2800 . .	19	3	..	89	4	1375	7
Hakodate Population, 4,000,000. Catholic, 2,833. . . . Proportion, 1/1379 . .	16	3	81	158	..	..	26
Shikokou Population, 3,344,000. Catholic, 529. . . . . Proportion, 1/650. . .	7	..	..	34	..	..	6
Niigata Population, 6,064,173. Catholic, 463. . . . . Proportion, 1/13098. .	14	..	12	52	5	147	6
Sapporo Population, 1,700,000. Catholic. 1,046. . . . Proportion, 1/1920 . .	11	6	10	37	..	..	14

stitutions we have in America. Those who know the pride and ambition of the Japanese will realize that those institutions which represent the highest and the best will have for them an attraction that no others can possess. Hence it is well for the Church in Japan—for its prestige among the Japanese and for the influence it should wield—to have these institutions.

At the university I noted three particulars: first, that the institution, which is in its infancy, is built on an extensive scale, capable of the largest development, and that the buildings, though few in number, are worthy of their high purpose; secondly, that, whilst the number of students is not yet large, the institution is steadily growing and already bears an influence altogether out of proportion to its limited student body; and thirdly, that, whilst the faculty is at present of a cosmopolitan cast (two of whom are Americans), the university itself is looked on as a German institution and is said

to have been financed chiefly by German Catholics. This I think will come as a surprise to most American Catholics who, like myself, have been under the impression that it was largely an American enterprise. Let no one, however, be under the delusion that it suffers in prestige from being German; on the contrary, it is held in greater esteem by the Japanese for that very reason. When we were in Japan we were told everywhere that, though the Japanese Government was at war with Germany, the Japanese people were German at heart and the Government merely awaited convenient conditions to desert the Allies and cast its lot in with Germany; and to point this we were also informed that the mere throwing of the picture of the Kaiser upon the screen at the movies was sufficient to draw public applause from the Japanese.

As to the Sacred Heart Convent, we found it an imposing institution with two separate departments—one for the Japanese and one for foreigners, both magnificently equipped and with a large patronage. We understood that the conversions were not numerous; but who can doubt of the great, silent influence constantly going out from the devoted religious, which in the course of time must produce its results?

While these two institutions give the Church prestige and an influence among the higher classes, they do not yet compare with the amount of actual work accomplished by the Marianist Brothers among the youth, nor with the amount of work among the girls accomplished by other bodies of Sisters.

The Marianists have colleges at Tokio, Osaka, Nagasaki, and Yokohama. They are all doing splendid work and their student body is extraordinarily large. At Tokio they have nearly one thousand students, at Osaka 800, at Nagasaki nearly 500. These institutions are well equipped, and everything about them possesses a life and a vigor that are remarkable. Notwithstanding the repressive and severe religious restrictions thrown around them by the Japanese Government, the conversions are considerable. Furthermore, whilst not aiming especially at the higher classes, they have an exceptionally large number of students from influential families.

As to the convent schools, it is surprising to see the splendid equipment, and the large number of students—running up to 800 and 1000. Even in Sendai, where the Church is in a

most struggling condition, the convent school numbered 800 pupils.

Another remarkable thing was the quiet unpretentiousness with which these educational efforts are being conducted, both on the part of teachers and pupils. Their methods I fear would put some of our American institutions to shame. Like everything else in Japan, the work is done in silence without flare of trumpets. There are not many of these convents. Two at Tokio, one at Osaka, one at Nagasaki, and one at Sendai, almost complete the list. Such are the most notable educational works.

When we take up the organization of charities, we see the Church blossoming out as she has always done to solace every form of human infirmity—hospitals, orphanages, infant establishments, etc. The Church in Japan has her full quota of these. They bear too a great influence, which must continue to grow and enlarge. We once knew a distinguished Protestant who bewailed above all things the charity works of a Church for which he had otherwise no sympathy. "They, if nothing else," he said, "spell the victory of the Catholic Church."

When, however, we have summed up the whole, we face the fact that in the main the Church in Japan is far from possessing great substance and strength and is struggling under great difficulties to maintain itself and push forward.

In Nagasaki, however, we have a somewhat different tale to tell. There indeed is something substantial and of a kind which cannot be found elsewhere. The following statistics of the Nagasaki Church give some idea of the religious activity of the Catholics there:

Diocese	Priests	Seminarians	Adults Baptized	Religious	Schools	Pupils	Churches
Nagasaki Population, 8,817,800. Catholic, 53,987 . . . Proportion, 1/161. . .	60	26	237	58	6	962	74

The remarkable history of the Nagasaki Church—how fifty years ago was so wonderfully discovered the existence of

20,000 Catholics who for 200 years had preserved the Catholic faith without priests or sacraments, in spite of one of the bitterest and most destructive persecutions ever known in the annals of Christendom, how that church blossomed out and grew—it is not my purpose to relate here. But I wish to note: first, that the increase and strength of the Nagasaki Church has come not from conversions but from the natural increase and the faithfulness of those original Nagasaki Catholics; secondly, that the faithfulness and character of these Japanese Christians form the real hope of the Japanese Church of the future. A people that can produce the Nagasaki Church is worthy of every effort that can be made for its conversion. It gives the strongest hope of a future Church—of the future conversion of the Japanese when the hour of God has come.

Such in a few words is the Church in Japan—in the main an island with some few strong missionary institutions and at Nagasaki some substance and much hope.

THE CAUSES.

Why is it that after more than fifty years of effort there has been so little success in Japan? Why is it that year after year the reports show indeed the results of many baptized *in articulo mortis*, but very few conversions, and that the annual statistics show no great increase? The answer is a complex one. I have already mentioned my impression of the apparent pride and ambition of the Japanese, which is antagonistic to the fundamental principles of the Catholic faith. There are other causes, I ween, such as the materialistic atmosphere which pervades Japanese society. Again, the immoral habits which are sanctioned by the people. Finally, the system of education and the attitude of the government toward Christianity. A few words on each.

The pride of the Japanese is proverbial. When St. Francis Xavier met them over 300 years ago this was one of their chief characteristics, but to-day that pride has been blown high out of all proportion and fed by many causes wanting in the past. For the last 50 years the Japanese has met the white Christian and according to his own thinking has beat him at every point. And he loves to show his imagined superiority. When we were in Japan it was announced that the United

States had wonderfully, under the pressure of the most terrible of wars, launched a large steel vessel in the quickest time ever known—thirty-eight days after the keel was laid. Immediately the Japanese without any ostensible necessity set to work and shortly after announced that they had surpassed the United States and launched a like vessel in shorter time by several days. This is but a sample of the Japanese spirit and mind, implying that they hold themselves superior to any people on earth. Filled with the idea of themselves and their capabilities above the rest of men, they look down on the white man and the white man's religion.

There is another thing that makes the Jap of to-day hostile to Catholicity. He has to a great extent thrown aside his old religion and adopted the god Materialism. Formerly he was filled with superstition, most degraded indeed; but, after all, a superstition through which he exercised an intensely religious spirit.

At Kyoto I saw one of the most striking marks of religious devotion we ever came across and which was occasioned not many years ago. At the great Temple we were shown huge coils of rope as big as a man's arm, made up entirely of women's hair—hair which the women of Japan cut from their heads and gave as an offering to draw the huge beams of wood for the building of the temple. Whilst this devotion to a false religion is not wholly wanting to-day, it is largely discredited and the whole nation has given itself over to material pursuits.

This materialism, moreover, is growing by leaps and bounds, owing to the educational institutions of Japan. Japan guards with the most jealous care its school system and that system reaks with the rankest infidelity and materialistic teaching. This materialism taken in connexion with its pride makes the Japanese people, humanly speaking, well-nigh inaccessible to Christian influences.

There is another obstacle to the work of the Church in Japan which cannot be overestimated, and that is the immorality of large classes of the Japanese people. Some say the Japanese are not immoral, for they have no sense of morality; they are simply unmoral. I will not sully the pages of this REVIEW by dwelling on the subject, but no one can doubt that the Catholic Church, which requires a purity of mind

and body not elsewhere to be found on earth, must find in the licentious habits of the Japanese an obstacle which to merely human effort would be simply insurmountable.

These obstacles are rendered still greater owing to the fact that the Japanese government exercises the most severe measures to prevent religion being taught in the schools. Even in private schools the State forbids any religion being taught. The effect of this repressive measure on the work of the Church is most disastrous. Of all the difficulties encountered by the Church in making headway in Japan this is the greatest.

The Government, under an apparent show of religious liberty, is essentially anti-Christian and above all anti-Catholic. The same causes that led to the old Roman persecutions lie still deep in the Japanese mind. Christianity, the Catholic Church, teaches that the State, the Emperor, is not supreme; that the State, the Emperor, must be subject to the laws of the Christian's God. And the Japanese view the Church in consequence with suspicion. Several years ago the Japanese authorities summoned before their tribunal a priest of Osaka and threateningly questioned him about the teaching given Catholics on this point. "The truth is," replied the priest, "that our people have greater force put upon them to keep Japanese laws than any other Japanese. What have the other Japanese to force them to obey your punishments? Our people not only have these punishments, but they are taught they will be punished also in the next life forever." The case was dismissed, but the fear will ever remain in the pagan mind.

These, I take it, are the main causes preventing greater success of the Church in Japan.

THE OUTLOOK.

What of the future? There are some who look with little hope on the Church in Japan. For years the increase has been but slight, the statistics have not been greatly above stationary, and according to them the future presents no great hope. A holy bishop with whom I had conversation said: "We have tried every avenue for conversion in Japan. The hour of God for Japan has not yet come. Until that hour does come it is a time of endurance, doing, meantime, everything in our power".

Some have said the French Fathers, though self-sacrificing and devoted, have faulty methods. Other methods were tried, and the result was the same. Some thought that when Cardinal O'Connell proposed and Pope Pius X urged the Tokio Catholic University, a new era had set in for the Japanese Church. But the University is there, in its beginnings at least, and there is no sign of any great change.

The truth is that, if the Catholic Church could be poured into Japan, sending an unlimited supply of missioners, establishing schools and colleges and universities unstintedly throughout the Empire and supplying all possible wealth for the forwarding of the Church in Japan, it is not likely that great success could be obtained at present. The hour of God has not yet come.

Is the case hopeless? By no means. The Church in Japan is gaining slowly indeed, but steadily. Sooner or later—and the signs are increasing rapidly—there will be radical changes that cannot but benefit the Church very greatly.

Our duty is to support the Church in Japan which is doing its work heroically, enduringly, strengthening it in every way possible, so that when the hour of God comes we may be able to take the best possible advantage of the situation. And we should do this not only for the sake of the Japanese Church but for the sake of the vast influence which the Japanese everywhere exercise in the East and are likely increasingly to exercise as the years go on. The conversion of Japan means not only the salvation of its people, but also of many others.

Nor should we forget the former history of the Japanese. In all the annals of the Church there is not a more glorious page than the rapid growth of the former Japanese Church and the tenacity with which the Catholics of that country held to the Catholic faith in spite of the bitterest persecutions. Their countless martyrs and the merits of these martyrs will ever plead before God for the conversion of Japan; and they will not plead in vain.

THOMAS F. PRICE.

Yeong Kong, China.

Analecta.

SACRA CONGREGATIO CONSISTORIALIS.

DECLARATIO CIRCA NATURAM QUASI-PAROECIARUM VEL MISSIONUM DIOECESUM QUARUNDAM POST CODICIS IURIS CANONICI PROMULGATIONEM.

Ex dioecesibus, quae, ante Constitutionem *Sapienti consilio,* iurisdictioni S. C. de Propaganda Fide subiiciebantur, postea vero in ius commune traductae sunt, nonnulla dubia fuerunt proposita circa naturam paroeciarum seu missionum, in quas eaedem dioeceses partiuntur et circa iura atque officia rectorum earundem.

Sacra autem haec Congregatio, auditis plerisque praedictarum dioecesum Ordinariis ac re mature perpensa, haec in re censuit declaranda:

I. Ex Can. 216 Cod. I. C. indubium est, partes dioecesum ut supra, quibus peculiaris rector pro animarum cura sit adsignatus, uti *paroecias* in posterum haberi atque eo nomine appellari debere; reservata appellatione *quasi-paroeciarum* vel *missionum* partibus in quas, pro cura animarum, dividuntur Vicariatus apostolici et apostolicae Praefecturae.

II. Ad constituendas paroecias requiritur quidem Ordinarii decretum, per quod territorii fines, sedes paroecialis et dos tam pro cultu quam pro sacerdotis sustentatione determinentur; necesse tamen non est inamovibilitatem rectori assignari; quin imo, si iustae adsunt causae, *amovibilitas* in ipso creationis

decreto declarari potest, iuxta canones 1411, § 4, 454, § 3, et 1438.

III. Quod si exiguus aut fluctuans fidelium numerus, vel absoluta congruae dotis carentia erectionem quarundam ecclesiarum in paroecias minime suadeant; huiusmodi ecclesiae uti *subsidiariae* vel *capellaniae* habeantur intra fines alicuius paroeciae, cuius in ditione ac dependentia manebunt, donec paroecialitatem propriam assequi poterunt.

IV. In constituenda erigendarum paroeciarum dote prae oculis habeantur quae in Codice statuuntur, cann. 1409, 1410 et 1415, § 3.

V. Erectione porro, uti supra, canonice peracta, rector paroeciae, sive parochus, sive vicarius oeconomus obligatione tenentur applicandae Missae pro populo; a qua eximuntur rectores ecclesiae subsidiariae vel capellaniae. Quod quidem onus si nimis grave reperiatur, ad Sanctam Sedem recurrendum erit pro opportuna reductione.

Romae, ex aedibus S. C. Consistorialis, die 1 augusti 1919.

C. CARDINAL DE LAI, Ep. Sabinen., *Secretarius.*

V. SARDI, Archiep. Caesariens., *Adsessor.*

SUPREMA S. CONGREGATIO S. OFFICII.

DUBIUM DE THEOSOPHISMO.

Feria IV die 16 iulii 1919.

In plenario conventu habito ab Emis ac Rmis Dominis Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus, proposito dubio: "An doctrinae, quas hodie theosophicas dicunt, componi possint cum doctrina catholica; ideoque an liceat nomen dare societatibus theosophicis, earum conventibus interesse, ipsarumque libros, ephemerides, diaria, scripta legere."

Iidem Emi ac Rmi Domini, praehabito DD. Consultorum voto, respondendum decreverunt: *Negative in omnibus.*

Et feria V die 17 eiusdem mensis, Ssmus D. N. D. Benedictus Div. Prov. PP. XV, in solita audientia R. P. D. Assessori S. O. impertita, relatam sibi Emorum Patrum resolutionem approbavit et publicari mandavit.

Datum Romae, ex aedibus S. Officii, die 18 iulii 1919.

A. CASTELLANO, *Supremae S. C. S. Off. Notarius.*

SACRA CONGREGATIO DE RELIGIOSIS.

I.

Circa Decretum " Inter Reliquas ", de Religiosis Servitio Militari Adstrictis.

Cum in Codice Iuris Canonici nihil habeatur circa ea quae continentur in Decreto de Religiosis servitio militari adstrictis, a S. Congregatione de Religiosis sub die 1ª ianuarii 1911 dato, dubium nonnullis exortum est utrum adhuc praedictum Decretum vigeat post Codicis promulgationem.

Haec autem S. Congregatio, attenta negotii gravitate, animadvertendum censet in Codice Iuris Canonici nullam haberi potuisse rationem praefati Decreti *Inter reliquas*, nec eiusdem praescripta Canonibus inserta fuisse, cum idem Decretum, natura sua, ad circumstantias temporum et locorum habeat relationem, nec generalis legis ecclesiasticae rationem induere possit. Etenim iuxta can. 614: " Religiosi, etiam laici ac novitii, fruuntur privilegiis clericorum de quibus in can. 119-123 "; quae inter canon 121 absolute edicit: " Clerici omnes a servitio militari . . . immunes sunt ".

Cum autem causae ob quas datum fuerit Decretum *Inter reliquas*, difficultate temporum perseverent, et viri religiosi, etiam professi, ad servitium militare, pluribus in regionibus, cogantur, nullo habito respectu ad eorum statum, quo Dei servitio iam fuerint mancipati, consequens est praescripta eiusdem Decreti in suo robore esse servanda.

Propositis igitur dubiis:

(1) utrum Decretum *Inter reliquas* S. Congregationis Religiosorum, diei 1ae ianuarii 1911, de Religiosis servitio militari adstrictis adhuc vigeat;

et quatenus affirmative:

(2) utrum Novitii servitio militari adstricti, absoluto Novitiatu, vota religiosa temporanea emittere debeant ad triennium iuxta modum in can. 574 expressum;

haec Sacra Congregatio, re mature perpensa, respondendum censuit prout respondet:

ad primum *affirmative;*

ad secundum *negative; et vota temporanea emittantur valitura usque ad servitium militare.*

Quapropter statuit S. Congregatio, ut:

(1) vota praedicta cessent eo die quo Religiosus militiae effective adscriptus et disciplinae militari subiectus evadit, vel inhabilis ad militiam absolute et in perpetuum declaratur;

(2) perdurante militari servitio, alumnus, quamvis votis religiosis non sit ligatus, tamen membrum religionis esse perseverat, sub auctoritate suorum Superiorum, qui de eo curam habere debent forma praescripta in Decreto *Inter reliquas*, nn. IV et V. Attamen, ad normam can. 637, alumnus potest libere religionem deserere, praemonitis Superioribus per declarationem in scriptis vel coram testibus, quae declaratio caute in Archivo Ordinis vel Instituti servetur; Religio pariter potest eum, ob iustas et rationabiles causas, dimissum declarare;

(3) ad praecavendam autem dubitationem omnem circa professiones, quae forte post promulgationem Codicis bona fide emissae sunt contra praescriptum Decreti *Inter reliquas*, S. Congregatio facultates tribuit Superioribus eas sanandi, dummodo accedat consensus Religiosi, in scriptis declarandus ac in Archivis servandus.

Facta autem de his relatione SSmo D. N. Benedicto Pp. XV in audientia diei 15 iulii 1919 ab infrascripto Card. Praefecto, Sanctitas Sua praedicta omnia approbavit et publici iuris fieri mandavit.

Datum Romae, die et anno praedictis.

R. Card. Scapinelli, *Praefectus.*

L. * S.

Maurus M. Serafini, Ab. O. S. B., *Secretarius.*

II.

Dubium circa Ritus in Professione Monialium servandos.

"An resolutiones S. C. EE. et RR., sub die 18 iulii 1902 ad I, et 15 ianuarii 1903 ad I et II, circa modum servandum in emittenda simplici et sollemni Monialium professione post editum Decretum *Perpensis* diei 2 maii 1902, vigeat post inductam a Codice Iuris Canonici professionem votorum temporaneorum, quae votis sollemnibus praemitti debeat?"

S. Congregatio, omnibus mature perpensis, respondendum censuit:

Negative, et ad mentem. "Mens est ut professioni sollemni reserventur ritus illi omnes et caeremoniae quae ad perpetuita-

tem status referuntur; ad professionem vero temporaneam sufficit ut, ad normam canonis 577, § I, n. 6, a legitimo Superiore secundum Constitutiones per se vel per alium recipiatur".

Datum ex Secretaria S. Congregationis de Religiosis, die 10 iulii 1919.

L. * S.

Maurus M. Serafini, Ab. O. S. B., *Secretarius.*

SACRA POENITENTIARIA APOSTOLICA.

Dubium circa Potestatem adnectendi Indulgentias Rosariis, Coronis Precatoriis, etc.

R. P. D. Eduardus Ioseph Hanna, Sancti Francisci in California Archiepiscopus, nuper proposuit resolvendum sequens dubium, quod ita sonat: "An liceat Episcopis communicare presbyteris suae ditionis habitualiter potestatem benedicendi rosaria, etc., de qua in canone 349, § 1, n. 1, cum applicatione indulgentiarum, observatis ritibus ab Ecclesia praescriptis".

Sacra Poenitentiaria Apostolica, re mature considerata, respondendum censuit: *Negative.*

Quam sententiam per infrascriptum Cardinalem Poenitentiarium Maiorem SSmo D. N. Benedicto Pp. XV in Audientia huius diei relatam, Sanctitas Sua adprobare dignata est eamque publici iuris fieri mandavit.

Datum Romae, die 18 iulii 1919.

O. Card. Giorgi, *Poenit. Maior.*

L. * S.

F. Borgongini Duca, *Secretarius.*

SACRA CONGREGATIO DE PROPAGANDA FIDE.

Decretum: Extenditur Iurisdictio Delegati Apostolici Australasiae.

Oceaniae Insularis remotas ac difficiles Missiones Apostolica Delegatio Australiensis hucusque non attingebat: nullam proinde hoc tempore supradictae Missiones ex eiusdem Apostolicae Delegationis institutione utilitatem perceperunt. Quo vero satius multiplicibus iisque gravibus earumdem Missionum necessitatibus atque difficultatibus per Apostolici Delegati Australasiae auxilium et consilium in posterum provideretur, at-

tentisque sive ipsius actu Apostolici Delegati sive nonnullarum ex dictarum Missionum Oceaniae Insularis praesulum precibus hunc in finem S. huic Congregationi Christiano Nomini Propagando nuperrime oblatis, Summum Pontificem rogare visum est, ut iurisdictio Delegati Apostolici Australasiae, quae hucusque Australiam proprie dictam et Missiones Novae Zellandiae restrictive attingebat, deinceps ad omnes quoque Missiones totius Oceaniae Insularis nec non ad illas, quae in insulis Malesiae erectae sunt aut in futurum erigentur, extendatur. Quam quidem petitionem SSmo D. N. Benedicto divina Providentia, PP. XV in audientia diei 15 labentis mensis maii ab infrascripto S. huius Congregationis Praefecto humiliter oblatam, Sanctitas Sua benigne excipere dignata est, propositum consilium probavit ac ratum habuit, mandavitque ut Apostolica Delegatio Australasiae ad supradictas Missiones Oceaniae Insularis nec non Malesiae deinceps extendatur; atque praesens in re Decretum confici iussit.

Datum Romae ex Aedibus S. Congregationis de Propaganda Fide, die 20 maii anno Domini 1919.

G. M. CARD. VAN ROSSUM, *Praefectus.*

L. * S.

C. Laurenti, *Secretarius.*

ROMAN CURIA.

PONTIFICAL NOMINATIONS.

6 August, 1918: The Right Rev. Charles A. Parent, of the Diocese of London, Canada, appointed Domestic Prelate of His Holiness.

5 April, 1919: The Right Rev. William H. Ketcham, of the Diocese of Oklahoma, and the Right Rev. James N. Connolly, of the Archdiocese of New York, appointed Domestic Prelates of His Holiness.

11 April: Edward L. Hearn, Chief Commissioner in Europe of the Knights of Columbus during the War, named Commander *con placca* of the Order of St. Gregory the Great, civil class.

22 April: The Right Rev. Peter J. McKeon and the Right Rev. Thomas West, both of the Diocese of London, Canada, appointed Domestic Prelates of His Holiness.

23 April: The Right Rev. Charles McGee, of the same Diocese, appointed Domestic Prelate of His Holiness.

3 May: The Right Rev. Daniel W. Lynch, of the Diocese of Duluth, appointed Domestic Prelate of His Holiness.

16 May: The Right Rev. Monsignor Peter M. Cauley, LL.D., of the Diocese of Erie, made Domestic Prelate of His Holiness.

25 June: The Right Rev. John Gallagher, Bishop of Goulburn, N. S. W., Australia, named Assistant at the Pontifical Throne.

30 June: The Right Rev. Arthur S. Barnes, M.A., of the Diocese of Northampton, and the Right Rev. Andrew Killian, of the Diocese of Wilcannia Forbes, Australia, appointed Domestic Prelates of His Holiness.

7 July: The Rev. Adrian Fortescue, Ph.D., D.D., of the Diocese of Westminster, named Consultor of the S. Congregation for the Oriental Church.

9 July: James A. Flaherty, Supreme Knight of the Knights of Columbus, Joseph C. Pelletier, Supreme Advocate of the Knights of Columbus, and William P. Larkin, National Director of the Knights of Columbus, named Chevaliers of the Order of St. Gregory the Great, civil class.

20 July: The Right Rev. Monsignor Alexander Mackintosh, Vicar General of the Diocese of Argyll and the Isles, made Protonotary Apostolic *ad instar*.

29 July: The Right Rev. Monsignor Patrick Morris, Provost, Vicar General of the Archdiocese of St. Andrew and Edinburgh, made Protonotary Apostolic *ad instar*.

29 July: The Right Rev. Monsignor Joseph F. Stillemans, of the Diocese of Oklahoma, made Domestic Prelate of His Holiness.

1 August: The Right Rev. Monsignor Philip O'Ryan, S.T.L., of the Archdiocese of San Francisco, made Privy Chamberlain supernumerary.

7 August: The Right Rev. Monsignor John Rogers, of the Archdiocese of San Francisco, made Privy Chamberlain supernumerary.

Studies and Conferences

OUR ANALECTA.

The Roman documents for the month are:

S. CONSISTORIAL CONGREGATION, in an authoritative statement, defines the nature of quasi-parishes and missions, according to the new Code of Canon Law. (See below, p. 585.)

S. CONGREGATION OF THE HOLY OFFICE forbids the faithful to join theosophical societies, attend their meetings, or read their publications.

S. CONGREGATION FOR RELIGIOUS: (1) explains the status of religious who are conscripted for military service; (2) answers a doubt concerning the rites to be observed in the profession, simple and solemn, of nuns.

S. APOSTOLIC POENITENTIARIA resolves a doubt proposed by the Most Rev. Edward J. Hanna, D.D., Archbishop of San Francisco, concerning the faculty of blessing rosary beads.

S. CONGREGATION OF THE PROPAGANDA by decree enlarges the jurisdiction of the Apostolic Delegate of Australasia.

ROMAN CURIA announces officially recent pontifical nominations.

CATHOLIC SOCIAL STUDY CLUBS.

In countries where there is an effective Catholic social movement that movement is a study movement. Social action that is not based upon and guided by correct knowledge is sure to be futile. Catholics in the United States generally consider themselves backward in social studies compared with their fellow-Catholics in other countries; but in this matter, I venture to say, American Catholics do themselves less than justice. No Catholic in the world has dealt so authoritatively and so thoroughly with the ethics of wealth distribution under the existing industrial system as has done an American Catholic, the Rev. Dr. John A. Ryan. In the Catholic University of America there is an excellent Faculty of Social Science. Moreover, there are the "Schools of Sociology," as at Fordham; there is the *Catholic Charities Review*; and there is, what I consider a very great institution, the National Conference of Catholic Charities. Catholics in other countries, especially

in Protestant England, may well envy the United States its facilities for and progress in Catholic social study.

But there is one agency of social education found amongst the Catholics of Europe and England, and, I may say, in the province of Quebec, which is practically unknown in the United States. I refer to the social study circle, or study club as it is more often called. I propose in this article to explain what a study club is, what it is for, and how it may be conducted. And I shall be writing entirely from practical experience of what I have known study clubs to be, not as their promoters hoped them to be. For the past ten years I have been in intimate touch with study clubs on both sides of the Atlantic, working to get them started, and what is much less easy, to keep them going. I am sadly aware of all the failures, of the seed falling by the wayside, and on stony ground, and among thorns. The average actual study club falls a long way below the ideal club, yet taking all this into account I still believe the study-club movement to be one of the greatest promise for the Church, nay of the most urgent necessity in these times.

No words need be wasted on proving the paramount importance of Catholic social action, and therefore of Catholic social knowledge at the present day. Society cannot be left to drift without anybody caring anything or doing anything. Problems confront us that must be solved in some way or other. And there are plenty of people ready with solutions, which may be good or bad, but which will assuredly be tried, if they are the only ones offered. We Catholics know that many of these solutions are bad. In the industrial sphere, for instance, there are the preachers of class war and violence and revolution. In that sphere of relief and general welfare that may conveniently be termed "social service" there is a vast amount of the paganism that expresses itself in the propagation of such things as "birth control". There is perhaps not a single department of social activity that is morally indifferent, where the principles of action must not be Christian if they are not to be anti-Christian. The modern world has deliberately chosen to be secular, and so all its unparalleled material progress has ended in the Great War. The evil principles that have caused such havoc in international affairs are the same as those on

which we have based our social system, and, unless we amend in time, the suicidal strife of nations will be only the prelude to internal upheavals even more ruinous.

To Christianize the social order, and nothing less is required, a multitude of means must be resorted to. There must be teachers and preachers to impress Christian principles on all ranks of society day by day and year by year. The people so impressed will not be members of study clubs. Christian social teaching must be given everywhere, in school, in church, in colleges, in the press, from public platforms, and in the home. I say this to bring out the point that, although social teaching is needed by everybody, it will not be possible to get everybody into study clubs. *Study clubs should be kept to the few.* In my experience, that is one of the essential conditions for success. Study clubs are for the few who will lead, not for the many who will follow. The meaning of this statement will be clearer when the nature of a study club is made known.

Study clubs exist for the special and systematic study of social questions. They are not simply a means of spending a pleasant and innocent and instructive evening. They are not debating societies, of which the chief end is the cultivation of speaking powers, nor are they general improvement societies like those which have a miscellaneous program of lectures and debates on a variety of subjects. Debating societies and mutual improvement societies are very good in their way and it would be well if they flourished in every parish. Moreover, they could, by choosing social questions for their lectures and debates, do most valuable work in promoting the Catholic social knowledge which is so necessary at the present day. But these societies are not social study clubs.

A study club, to repeat, exists for the special and systematic study of social questions. The members aim to become specialists in social knowledge, and special study must be systematic. Obviously it is not systematic study to be always changing from one subject to another. It is not systematic for a club to have at one meeting a lecture on public ownership of railways, and then another on infant welfare, and a third on profit sharing, and a fourth on the Gary schools, and a fifth on Commission government. A study club must have a regular course of study. A study club has no teacher, or it is assumed not to

have one. If a club has the good fortune to find a teacher, so much the better. The teacher will then give the necessary guidance as to subjects and methods of study. I am now thinking of the study clubs which have no teacher and which want directions on how to study and what to study. A study club without a teacher can only make its work systematic and follow a definite course if it has a text-book. *A text-book is an essential to the study club method.*

Granted a text-book, the next question is how to use it. The study club has periodical meetings, probably once a week. The subject of study, we will suppose, is Political Economy, and the text-book is *An Introduction to Economics*, by Professor Frank O'Hara. At the meeting, a section of the text-book is read out by one of the members. The section is then open to discussion by all the members. One chapter of Professor O'Hara's book makes a convenient section for reading at one meeting. At the end of the chapters of this book there are questions bearing upon the matter dealt with in the chapter. These questions afford excellent starting points for the discussion. Here we have almost all the work of a study club. A subject is chosen, and a text-book; the members meet at regular intervals; at the meeting a section of the text-book is read and discussed. I say this is almost all the work of a study club. What remains to be done is rather individual than club work. Not much progress will be made if the members never think of social study except at club meetings. They must do private study between meetings. They must read and think, and, I would add, they must write. Every educated person knows the value of writing as a part of study. It is not enough to read, or to talk about a subject, or to listen to lectures. To get a thing firm and clear in his mind, a student should put his thoughts down in black and white. *Therefore the members of study clubs should do written work regularly.* They should be constantly writing essays on the subjects they are studying or they should be giving written answers to questions set for them. Thus, after a chapter of O'Hara's book, the student should write answers to about three of the questions which are printed at the end of each chapter.

Let us take another example of the working of a study club. The text-book this time is the Encyclical of Pope Leo XIII

on the Condition of the Working Classes. The circle has no teacher, but it has a leading member who can give a lead in the way to be described. The Encyclical has no chapters and the first question to be decided is how much to read at one meeting. The leader decides and says: "Last week we started the Encyclical and we read to the end of the paragraph where the Pope is saying that a small number of rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself. This week we start from the next paragraph, which the Pope begins by saying, 'To remedy these wrongs the Socialists, working on the poor man's envy of the rich' and on for three pages, until we come to the end of the paragraph which concludes with the words about man finding a supply for his daily wants in the inexhaustible fertility of the earth."

At the leader's request, one of the members then reads aloud the section of the Encyclical indicated. Any reader of this article who has a copy of the Encyclical can find the section for himself. After the reading, the leader says: "We are now open for discussion. Does any member want to ask any question or make any comment upon what has just been read? Is there any point that does not seem clear?" Perhaps some member will immediately begin to discuss something, or perhaps there will be an awkward pause and nobody will have anything to say. The leader then has to give a lead. He may say: "The Pope at the beginning of the section we have read is speaking of the proposals of Socialists in regard to private property. I will ask Mr. Green to tell us what are those proposals as stated in the Encyclical."

Our imaginary member, Mr. Green, replies: "The Socialists want to do away with private property and have common property instead to be administered by the State."

The leader says: "Quite right, Mr. Green, you answered in the very words of the Encyclical. Now tell us your opinion of the Socialist proposal." If Mr. Green has no opinion, the leader passes on to another member, and usually the discussion will go briskly. One point will lead to another and the leader's chief difficulty will be not to prevent the discussion from dragging, but to keep it from going too far afield. On this section of the Encyclical I will give three questions which might be

used to prompt discussion at the circle and which might also be questions to which the members should make written answers as part of their private work between meetings.

Question 1. What are the proposals of Socialists in regard to private property?

Question 2. On what grounds is it asserted that private property is in accordance with man's nature?

Question 3. Does the right to own property include the right to own productive as well as consumptive goods?

Each of these questions is dealt with in the two and a half pages of the Encyclical that we have supposed to be read. To find out the answers the student has only to read carefully the Encyclical. But every person with experience of teaching or study will know that to have the reader's attention drawn to these particular questions will be an advantage to him; and to oblige him to write answers to them is a still greater advantage.

Whatever the text-book used, it should be divided into sections with questions set in the manner described. Some books, like Professor O'Hara's *Introduction to Economics*, are divided into chapters with questions appended, so that this work is already done. Other books, like the Encylical, very suitable as texts, must have divisions made for them and questions drafted. This is a work done in England by the Catholic Social Guild by means of leaflets which it publishes called *Aids to Study*. These leaflets are available in America, and for new courses that are needed, especially adapted to America, the services of scores of able priests and professors can be obtained.

From the description of the procedure of the study club it will now be seen why I have said that study clubs must be kept to the few. In the first place, a large study club would preclude many of its members from taking an active part in the discussions. In the second place, only those who have a genuine interest in social study and will keep perseveringly at systematic work are fitted for a course. I do not mean that there should be a high entrance test for study-club members. *To be a good student a man need have only average education and average mental ability, but he must have more than the average liking for study, reading, and discussion.* I have seen many study clubs formed by zealous priests that have

all failed because they started with an unsuitable membership. A priest becomes convinced that social study clubs are needed and he resolves to start one. He tries to get together as many members as possible. He invites the men of his parish who are active in every parish work, who run the Holy Name Society, and the St. Vincent de Paul Conference, who are the ushers in church, who are, in short, always to the front whatever is going on. These are excellent men, but often they won't make students. Often they are too old to commence plugging at text-books; they are almost invariably too busy to give a few hours a week to study. Consequently the study club formed is too large and too mixed. It has too many members and too many different types of members. The members never get close enough together in discussions. One or two do all the talking, or perhaps nobody will talk, and the priest finds it necessary to fill out the time by giving quasi-lectures himself. If the priest knows the subject very well, these quasi-lectures may prove very successful, but the gathering becomes an instruction class, not a study club. More often, the attendance dwindles away because the members feel they are not getting anything useful out of the business.

The best study clubs have been formed by priests who have chosen the charter members very carefully, perhaps starting with only two or three. They have invited a few men, preferably the youngest men whom they knew to be inclined to reading and study and intellectual interests. There are plenty of such young fellows in every working-class parish, though for one reason or another many of them will be prevented from joining a study club. They are, I repeat, not extraordinary men. They have perhaps only the average knowledge and the average brains, but they must not have less than the average in these respects and they must have more than the average interest in study and discussion. A handful of these men are got together by a priest who knows them and it is arranged that they meet together once a week as a study club. A text-book is chosen and the work proceeds quietly in the way described.

It may be asked what is the use of taking so much pains over half-a-dozen average men. One answer is that these men will become leaders, not perhaps in big things but in

little things. As an illustration I may mention the case of a small English town that I visited only a few weeks ago. Two study clubs have existed in the town for a number of years. The combined membership has never exceeded twenty, but practically every one of that twenty is now doing what may properly be called leading work, though it is humble work and often unattractive drudgery. One member is the president and another the treasurer of the parish S. V. P. Conference. Another is the branch secretary of the Catholic Federation. Another two are delegates for their respective labor unions to the local Trades and Labor Council; two more are Catholic representatives on the Juvenile Employment Committee; and so the story goes on about various public bodies and Catholic organizations in which the graduates of the study clubs are taking active and leading parts. The social life of the nation is to a large extent made up of these myriad little local activities. If we Catholics are making our influence felt there, we can be assured that we are an immense power in the community. The training received in a study club, modest though it may seem, is just enough to put a man a little above his fellows who are his competitors. Thus it makes our Catholic men forge ahead in their Labor Unions. They become secretaries and delegates and committeemen, small positions of responsibility and influence which in their totality make a great power. In speaking thus I am not speculating of what might be. I am speaking of what actually has occurred in England during the past ten years.

Another use of the study club will perhaps be less apparent in the United States than it has been in England. America has had less Socialism than England, just as England has had less than France or Germany or Belgium. In past years the Church in England lost many souls through Socialism. Men became Socialists and then ceased to be Catholics. Why did they become Socialists? Because they were temperamentally interested in social questions and economic discussion. They had a taste for that sort of thing, and consequently they got reading Socialist papers and attending Socialist meetings and accustomed to Socialist company until they were themselves Socialists! By that time they had also ceased to be Catholics. Now if these men could have satisfied their taste for social

study and debate under Catholic auspices, if they could have been put along the lines of Catholic study, they would have fed their intellectual hunger with Catholic principles. They would never have become Socialists and they would never have ceased to be Catholics. A few weeks ago I was in a well-known English town, not the one already mentioned, and I was talking to a parish priest of forty years' experience. He mentioned three men in the town, working-men, but of such ability and zeal as to be pillars of the Church and leaders of the community. Ten years ago these three men were young and enthusiastic and very keen on labor and social questions. Being young, they were inclined to be "advanced", which generally means to be socialistic. The priests of the town shook their heads over these young men. It was feared they would become Socialists and lose the faith, as so many men before them had been known to do. Yes, but while these men were young and still Catholics, the Catholic Social Guild came along with its proposals for study clubs. Nothing suited these men better. They joined, and, instead of becoming Socialists, they became true Catholic apostles. Catholic social principles satisfied them when they were given a chance to learn them. I myself know dozens of cases of men lost to the Faith, because they were never given a chance to know what the Faith had to offer them in the way of a satisfying social creed, and I know dozens of men who would doubtless have also lost the Faith in the same way, if the Catholic Social Guild with its study program had not providentially crossed their path.

I have endeavored in this article to explain what study clubs are, how they should be formed and how conducted, and what are their results. There are different types of study clubs, but I have spoken of what I consider the best type suitable to American conditions. These study clubs can be conducted without teachers and their organization is planned to dispense with teachers, simply because we had not teachers available and we could not wait until teachers came. If, through the Catholic Universities and Schools of Sociology, teachers are available in the United States, much better work can be done, but even with teachers it will be found advisable to follow closely on study-club lines, for example, in aiming at a selected membership and in keeping to a text-book, and in making the

members active students and not passive recipients of instruction. A teacher will indeed teach best if he acts more as an exceptionally qualified circle leader than as an instructor. As for circle leaders who do not claim to be teachers, the position is open to any person of good intelligence and education, whether layman or priest. He need know practically nothing of the subject studied when he begins the course, but he should always keep a little in advance of the other members. For example, a priest who has never before studied Political Economy can confidently become leader of a study circle that is taking as a text-book Professor O'Hara's *Introduction to Economics.*

If the study-club movement is to spread, we shall need new text-books to be written. For one course, there is Professor O'Hara's book; another excellent preliminary course could be based upon Mgr. Canon Parkinson's *Primer of Social Science,* of which there is an American edition. After a year at either of the foregoing books Dr. Ryan's *Living Wage* can be the text for a second year's course. A study circle might prefer to begin with a course of Industrial History, either English or American. In that case they would have to take a non-Catholic text-book, for there is not, to my knowledge, any Catholic text published. It has been announced that the National Catholic War Council is to publish a text-book on Civics. This will probably be suitable as a text for study circles of the type I have been describing, especially if the subject is treated so as to illustrate broad policies and principles, not simply as a collection of fact and details.

In considering subjects it is convenient to make five main divisions of study which may be roughly described as follows:

(1) Catholic Social Principles;
(2) Actual Social Conditions and Particular Problems;
(3) Social History;
(4) Economic Theory;
(5) Sociology and Political Science.

By " Catholic Social Principles " is meant the study of those Catholic ethical doctrines that bear most directly on man's rights and duties in his social relationships. For example, such questions as the respective rights and duties of rich and poor,

employers and employed, man and wife, the rights and responsibilities of ownership, the right to a living wage, the nature of State authority, the functions of the family, etc. This branch of social study is suitable to every type of study club and every club ought to begin with a course in Catholic social principles.

Under the heading "Actual Social Conditions and Particular Problems" is included the host of practical questions of the day, all those relief questions, for example, that are dealt with by the National Conference of Catholic Charities. There are the questions of unemployment, of housing, of social insurance, of child labor, of coöperation and co-partnership. The list is almost endless.

"Social History" is mainly economic history, and the study of past social conditions is a great help to the understanding of the present.

"Economic Theory" or the science of Political Economy must be studied by those who aim at a comprehensive knowledge of social problems.

"Sociology" is not yet a science and never will be as long as its exponents confine themselves to purely positivist methods and allow themselves to be obsessed by evolutionary hypotheses as they do at present. I know no text-book on Sociology that can be recommended to study clubs and therefore I think the subject may be left alone until better literature is available. "Political Science" deals with Government and the book on "Civics" which is to come from the National Catholic War Council will deal with a department of Political Science. In all branches of social study we need more Catholic books which will be expressly written to serve as text-books for study clubs.

HENRY SOMERVILLE.

Leeds, England.

SPIRITISM AND CATHOLIC PHILOSOPHY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Many of your readers are, I know, deeply interested in the various problems presented by psychical research and the present spiritistic revival. They are beginning to realize that this movement is beyond all doubt one which has come to stay and

that intelligent Catholics will have to take up a very definite attitude with regard to it. And it is becoming equally clear to them that, if such an attitude is to be a consistent and logical one, and one likely to be effective in checking the movement, it must be based upon accurate knowledge and upon an acquaintance with *all* the facts of the case. This makes it very evident that, in the correct solution of these problems, the findings and conclusions of true Catholic Philosophy must be taken into consideration.

The claim of the modern scientific spiritist is, as we know, that the souls of departed human beings are responsible for the observed manifestations, that they have a special mission to our age and generation, which is said to be losing its faith in the "so-called" supernatural truths of Christianity, and that indeed a New Revelation, true to both scientific and historic facts, is in process of delivery to the human race.

The nature of these spiritistic manifestations, on the other hand, their effect on the medium through whom they are produced (an effect often deliberately concealed from the public or lightly passed over), the general moral or rather immoral aspect of the matter, are causing thoughtful minds very real perplexity. They are looking to the trained Catholic philosopher to aid them in the right solution of the problem.

Must the observed and now so well-established phenomena be admitted to exceed the powers of nature? If this be so, what precisely is the character of the intelligent agents responsible for them? Who are really the promoters of this attempted religious upheaval? Such are the questions which are being asked by serious students of the subject. The answers which have been and are being given to them are vague and mutually conflicting, and it is evident that if a definite conclusion is to be reached we must go for a really reliable answer to great and acknowledged authorities on the subject, who are not only intimately acquainted with the ascertained *scientific* facts, but who have also devoted themselves to an exhaustive and *specific* study of the philosophical and theological aspect of the matter.

It happens that one such an acknowledged authority, the Very Rev. A. M. Lépicier, O.S.M., S.Th.M., for many years Professor of Divinity in the College of Propaganda in Rome, Con-

sultor of the S. Congregation of Propaganda, of the Biblical Commission, etc., is at present in this country. He is a highly esteemed personal friend of mine, with whom I am in constant communication on this subject and who has made a thoroughgoing and special study of Spiritism for many years past.

I have seized the opportunity of once more laying the above-stated problems before him and of asking him to furnish me with brief and concise answers to three carefully formulated questions which seem to me to cover the whole ground. It will, I believe, be of interest to many of your readers to learn what Father Lépicier's answers are to these questions, and I therefore venture herewith to lay them before them.

J. GODFREY RAUPERT.

Qu. I. Can it be reasonably maintained that the scientifically observed phenomena of Spiritism do not exceed the powers of nature, and that the activity of independent spirits in connexion with them is not demonstrated?

Resp. I. It cannot be reasonably maintained that the scientifically observed spiritistic phenomena do not exceed the powers of nature: for, although we do not know all the forces of nature, yet we do know the extreme limitations of these same forces. Thus we know for a certainty that the human soul, separated from the body, cannot move matter; that a mind-communication between two living persons, or between a living person and a departed soul, is impossible. Therefore we must emphatically say that, once given the fact of the existence of pure spirits, these same phenomena are to be ascribed to the activity of these same spirits.

Qu. II. Is the notion tenable that many of the psychic phenomena are due to the development of a secondary personality (dissociation of personality); and can it be reconciled with sound principles of Catholic philosophy?

Resp. II. The notion of the development of a secondary personality is both opposed to the principles of sound philosophy and destructive of Revealed Truth. The unity of active principle in every agent, whether unreasonable or reasonable, is the basis of all psychological reasoning. On the other hand, what is by many taken to be a secondary personality is but an aspect of the one true personality manifesting itself through one or other of the many powers of the soul. Such a notion is also directly contradicted by faith: for, if we were to admit, in an intelligent being, a secondary personality hidden

within the fold of the primary or upper personality, there would be no reason why, for example, the works performed by our Lord should not be ascribed to this personality, independent of His superior personality. Hence the destruction of the work of our Redemption; for we have been saved only inasmuch as our Lord, God and Man, possesses one personality only.

Qu. III. Can the notion of extra-sense communication (one incarnate mind conveying ideas and information to another incarnate mind), either by ether-vibrations or by the externalization of "psychic force", be maintained, and can it be reconciled with sound principles of Catholic philosophy?

Resp. III. The notion of extra-sense communication, whether by mind-projection, or by ether-vibrations, or in any other manner, is opposed to the sound principles of Catholic philosophy regarding the spirituality of the human soul and the likewise spiritual nature of its intellectual operations. The contrary view can only be maintained by such as hold materialistic principles.

MARYKNOLL MISSION LETTERS. VIII.

(From Fr. Ford, A.F.M., of the Maryknoll Mission in Yeungkong, China.)

February 14, 1919.

Dear Maryknollers,

Of course there was no need for Santa Claus to visit us with checks from you, and we know it must have lightened the pockets of some among you, but it certainly did us a lot of good to feel that you are all willing to make the sacrifice. There is so much we can spend the gift on that I haven't yet decided how to dispose of my share. I may put in "window-phane" (that imitation stained-glass plaster that hides the glass) in the chapel here. At present the windows of the Yeungkong chapel look out on a string of clothes hanging on bamboo poles; or, if you look the other way, you see a vista of whitewashed walls that show the yellow mud-bricks underneath. Or I may put glass windows in the chapel at Pakwan, in place of the wooden shutters that exclude the light on rainy days. In any case, it will go into something permanent, that I can show each of you when you come over.

Yesterday the Bishop sent us a large map of the Yeungkong section of our Mission. It is an old map, drawn in pencil,

with the names of every "Christianity" (as the French priests say), and so large that it includes hamlets of a few dozen houses. We must "hand it" to Fr. Gauthier for the way he has built up this huge territory single-handed. His "garden patch" was bigger than some of the States, including Rhode Island, and yet he managed to build six or seven chapels with houses, baptize a handful of Christians in every fair-sized village, and leave it gracefully for us to further.

Since we have been here we have sent out seven men and five women catechists; placed five teachers in four schools with about one hundred pupils; and agreed to accept as much ground as we need in three big villages to build chapels as soon as possible.

At Chungtinnam the site given to us is as beautiful as Maryknoll's—or more so! We chose a thickly-wooded hill, where the chapel will dominate the landscape for miles to the south, east, and west, while we have as a background the mountain range that separates our mission from that of the Jesuits. From this hill we can see three villages within a radius of a few miles, and thus we shall be the center of attraction. The Chinese never seem to build on hills: they prefer the damp valleys, near their rice crops. When the townspeople proposed a site for us on the hill, Fr. Price modestly asked for the whole of it! I was staggered, but the people readily agreed to give all, except a twenty-foot square at the foot, where stands a pagan shrine built and owned by the neighboring village.

At Canton now we have two boys studying in the preparatory school and are waiting a favorable reply from Fr. Fabre to send a third. The latter is a bright lad of thirteen, Thomas Lam, whom Fr. Gauthier adopted four years ago. He has picked up a few dozen English words, and is quite a help to us in our Chinese, for he is a willing goat when we want to try a new word on somebody. If Thomas is accepted I will send his photograph, to soften the hearts of calculating benefactors.

Fr. Price thanks you for the *Missionary Review of the World* [a Protestant magazine]. We found in it many lights on things Chinese, which we had not remarked when reading it at Maryknoll. Speaking of Protestants, those here are very friendly; and we have learned much from them, especially as

to safeguards for our health and preventatives against mildew and white ants that destroy our books. The "ordained medical man" was obliging enough to go to Canton to get some dental instruments for Fr. Price's teeth, and there are a dozen other little services that he does willingly.

This will find you in the solemn time of Holy Week, perhaps, but it can't disturb your spirit of recollection to wish you a share in the joy of the Church in her Saviour's Resurrection. We envy you the Tenebrae and Exultet, but the fervor of our "early Christians" gives a setting to feasts here that takes one back in mind to Apostolic times. It is the first Easter for some, and for all there is a rebirth in the continued presence of priests among them.

February 25, 1919.

Our latest attempt to compass our district had, as usual, new adventure in it. Leaving Yeungkong was plain sailing—or rather, poling—for the wind was against us. We stretched ourselves on the floor of our sampan and watched the two sailors shove the light boat swiftly down the river. Nothing could appeal more, perhaps, to the poetic wants of the soul than to watch the sampan and its masters move in perfect rythm, each answering the other's slightest move; but the prosaic demands of the body are not so easily satisfied by a floor too curved for comfort. We had our Breviaries, however, and experience has taught us to snatch every minute that offers, for a mission station itself is the last place where one may call his time his own.

An hour of this, and we landed at Faochun, which is nothing more than a name, one shop, and a painted pagoda. There is satisfaction in the fact that the Chinese seem loath to repair their pagodas, for most of those we have seen were apparently doomed to fall in the next typhoon. The gods have often "lost their faces" in a heavy storm, and some of them are content to lie on their backs for lack of power to stand erect on their remains of mud-plaster legs. Yet even these fallen heroes have before them their little bowls of rice and tea, their burning joss sticks, and an occasional orange, the offerings of faithful worshippers.

Sometimes we watch these poor people as they pray. It is truly pitiful to see a man or woman enter through the huge doors into the mildewed, worm-eaten interior of the temple, clang the bell to wake the gods, light a joss stick, and, kneeling, clap two cocoanut shells to tickle the ear of some hideous monster, who sits or lies grinning or frowning, gaudy in blue or pink. Among the idols in one temple were several painted quite black, and scarcely any had Chinese features: possibly they are survivors of the ancient cult imported from India.

But we couldn't tarry long, as we had six miles of a walk ahead of us, round hills and under flocks of wild geese and along the rice fields, where here and there we crossed a stream by means of a couple of bamboo poles tied together and placed as a bridge.

Our road soon brought us to Pengkong, a market for the villages south of Yeungkong. No priest had been there for years and Fr. Gauthier didn't know the way to the chapel, but we followed a pig in the street and it walked by the gate of the Catholic Mission. We had not expected much, from the accounts which we had heard, so we were not disappointed. But it was hard at first to decide which of the three shacks we found could possibly be the chapel—" St. Anthony's Chapel ", if you please. One wall is held up by wooden palings; the front is simply open; a third side is plastered with paper and matting to keep the wind out; while the fourth is hidden by the altar, some Chinese inscriptions, and a picture of Bernadette that Fr. Price gave the caretaker last Christmas. The dirt floor has been scratched up by chickens; and the roof gives glimpses of sky like the spangled domes of some Italian cathedrals. Of course, no one would willingly use the place as a chapel, but the decent building that formerly stood near it was burned several years ago and no priest has been here since to rebuild. Of the other sheds belonging to the Mission, one is a small storeroom, and the third has been rented as a shop for several dollars a year. This sum pays the board of the missioner when on tour; and a goodly sum must have been salted away, for our meal was excellent, with fourteen courses, from dried fish to tea, through heaping chopsticksful of rice and chunks of pork.

We have made no definite plan, as yet, for the rehabilitation of this center. It will be necessary to put here at least a combination chapel and living-room for the missioner en route for Hoiling, where also the dozen Catholics can meet for their prayers and the children go to school. We shall probably hire the only bookish man of the town—an A.B., or its Chinese equivalent—to start the school, with about thirty pupils, some of whom will be pagans.

We slept in a store that night, and after Mass the next morning left Pengkong for Wanchun, a little village on the coast, where we were to ship for Hoiling, our next stop. For one cent we were ferried to midstream, where the junk was waiting for us. I thought we were to be the only passengers, but, as soon as the anchor was weighed, fully twenty Chinese peeped up from under the deck and started to get acquainted with us. No people are more sociable than the Chinese, and they made things as comfortable as possible for "the Americans". We were invited to the cabin, and Fr. Price and Fr. Gauthier were stowed away with a half-dozen of their hosts in a hole six feet square, without window or door; but a due regard for my own squeamishness led me to perch in the center of the deck and pray for calm weather. And then the heaviest storm we were to experience came down. My sun-helmet, like the Treaty of Limerick, became a "scrap of paper". But the strong wind meant that we should reach the island of Hoiling all the sooner, and there was added compensation in the thought that no fleas could live through such a storm, unless they thought to take refuge in the hold with Fr. Price.

At Hoiling our Christians met us at the wharf, as the custom is, and led us in single file through lanes such as Flatbush never knew in even its swampiest days. A cup of hot tea completed our wetness and decided us to stay over for two days and dry out.

What's in a name, indeed? "Chappo"—"Closed Port"—suggests nothing of the beauty of this spot. Indeed, all our district is dotted with gems of miniature mountains, waterfalls, and green valleys that would make a Westchester County landscape gardener jealous, and no adjective of mine can fittingly describe it.

In this town of twenty thousand souls we have all the romance that attracts the New England youth to the harbors. Hundreds of fishing junks make the closed port of Chappo their anchorage, where they store away enough rice to last them on the long fishing trips that take them hundreds of miles away; and great is the joy of the wives and children when the seamen return with well-filled holds that bring their captains one-hundred-per-cent on the capital and make the place famous for its seafoods. This is the simple life of Acadia, where the women and children till the little patch of ground the sailor has bought for his old age, where ropes are made and nets mended and pigs and ducks fattened for the return of the lord and master.

Here is a stretch of beach that rivals the best Long Island can boast of, a gentle surf breaking on pure yellow sand with never a broken shell or the remains of a picknicker's lunch. The beach looks toward Australia and Borneo, and nothing disturbs its peace but the occasional presence of a bronzed bare-legged fisherman. Landward it is shut off by mountains that breast the sea, bare mountains of brown brush and gray rock.

When we build a chapel here, St. Peter, the Fisherman of souls, will be the natural patron. At present we have scarcely a hold on either the land or the men, but our twenty or more Christians are of the right stock, removed from temptations in their fishing barks, and naturally sturdy. These twenty put their offerings together to the sum of *one thousand dollars,* and bought two good shops in the town for the Mission. What parish in America can boast of such sacrifice as that? One hundred dollars a head, from poor fisherfolk, in a region where the schoolmaster receives four dollars a month and thinks himself well paid! I shall be ashamed to meet our Chinese on Judgment Day!

We said Mass in a loft at the back of one of the newly-bought shops, to the accompaniment of an anvil next door; and we slept in the house of a Christian, separated from pigs, ducks, and two bob-tailed cats by an open lattice-work. The Chinese cats sing their plaintive wails as lustily as do their American cousins, but it is only the greenhorn who minds such distractions.

The second morning we rose at four o'clock, to catch the high tide that might make our homeward passage shorter. Seven

hours later we were rousing the porter at Yeungkong. On the trip we had satisfied the curiosity of our fellow-travelers by letting them examine at leisure our shoes, coats, rubber heels, and wonderful pipes that last a half-hour without refilling. The Chinese pipe, you know, is a bamboo affair that holds but one puff and must be replenished after each inhaling. Fr. Price's luminous-dial Ingersoll won quite the most attention, one soldier declaring that it must be worth at least forty dollars, since "you can see the time in the dark"!

On the boat Fr. Price groaned over his lack of Chinese, for these long trips could be made profitable by timely remarks on the Catholic Faith. The Chinese will sit for hours trying to understand our stammering words, and they even made the effort to sing the "Ave Maris Stella" with us. There is among these simple country people none of the studied politeness of the city-dwellers and any little kindnesses on our part are more than repaid by their successful efforts to show their good will. Every moment of the day, until one blows out his lamp at night to drive them away, could be spent in direct missionary effort with these good men—and we do not believe that it is entirely curiosity that draws them to us.

So far we have seen but half the stations of the Yeungkong section of our Mission. There are still three or four chapels to the north and west, each several days' journey from Yeungkong City. We hope to visit them all before another month.

I am sorry to be so wordy, but the sampan fleas—a peculiarly virulent type—keep my mind off the fine points of English. We tried changing our clothes at the other end of the room, but they can jump faster than we can.

We have all caught the raging Chinese infection of amiableness, and life here is very happy.

[TO BE CONTINUED.]

SALARY OF ASSISTANT CLERGY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Every priest deserves at least adequate compensation whereby he may live decently according to his state and the simple justice due him. The parish priest is amply provided for wherever a parish has been erected with the forethought re-

quired of those whose business it is to see that a parish comprises all the elements of a self-supporting subdivision of a diocese. On the score of compensation for his labors and of the just treatment due him nothing need be said. It is the present concern of the writer to focus attention on the conditions that surround our assistant priests, the "vicarii cooperatores" described in the Code.

The facts in the matter establish pretty clearly that the assistant priests are not given the justice due them in the matter of adequate financial remuneration for the services they render for the greater part of their term of vigor and energy. This very period is the one during which they need most the consideration which all thoughtful persons in their inmost souls bespeak for the assistant priests. The general rule is that throughout the country the assistant priest receives a monthly salary of twenty-five dollars or fifty dollars. In some dioceses he receives less; in a very few he may receive more, but not enough more to be taken into serious consideration. It may be argued that money should not enter into the consideration of one who chooses the life of a Minister of God. Let it be stated immediately and frankly that this matter of financial compensation, distasteful as it is, must and should enter into our considerations. It is one of the very hard facts which must inevitably be met, and it is the one of all others which causes so much difficulty and gives rise to much concern for the young priest. We are living in the world, a very hard world, and we cannot dispense with any of the honest and necessary means and methods of living our lives on earth and fulfilling our mission and doing our duty here.

Let us consider the case of the average young man who renounces all worldly opportunities and professions to espouse the cause of Christ, enlists in His great army, goes to the seminary, is ordained and goes forth a sort of non-commissioned officer to begin his ever-present and arduous labors, which cease only when he is retired to the inactive list by ill health or is called to his eternal reward. The exceptions to the rule of the candidate for the priesthood coming from a family in poor or moderate circumstances are so extremely few in America as to be entirely negligible. The average young man, therefore, goes through school and college at the expense

of a father and mother, both of whom in many cases have to engage in some industrial labor, who have to economize to the barest necessities for themselves and a family of younger children. The great bulk of their earnings goes to this favored young man, the object of all their prayers, their solicitude, and their hopes and ambitions. The strain on the energies and resources and anxieties of the family continues and often increases when the young college graduate enters upon his five or six-year course at the seminary.

When finally he is ordained and the great day of the realization of the hopes of a lifetime becomes but the first of that endless series of days that makes the years of his priesthood as curate, and later—much later—as parish priest, the good parents are old and worn and unable to continue much longer the grind to which for years they gladly subjected themselves that their boy might enjoy the best that the opportunities within their power might bring him. His sisters and brothers have now become a responsibility, moral and financial, of the young levite. Besides these duties and cares of home, there confront him the debts he had to incur during his period of preparation at the seminary. There may also be the debt he owes to the diocese which has paid his tuition at the seminary and imposes upon him the obligation of refunding. Of course, there are perquisites such as Mass intentions and the like, upon which he may count under more fortunate conditions than those which ordinarily obtain. He stands face to face with a task which consists in making eighty dollars or ninety dollars accomplish the work of two hundred dollars.

This young priest is very early in his career placed in an unreasonable, an impossible situation. He has a positive duty to his dear old parents and to his sisters and brothers. He can see no way of extricating himself from his difficulties. His anxieties become a continuous nightmare. He cannot concentrate upon his studies and his daily work. He becomes discouraged and he soon falls into a rut. He may become a cynic. He almost certainly becomes obsessed of the desire to obtain the money he needs wherewith to balance the accounts he cannot avoid or reduce. His ardor chills; his zest in the performance of his duties diminishes; his energies relax; his ambitions fail. By the time he becomes a parish priest he has lost the

zeal and moral and physical strength his bishop has every reason to expect he will bring to his new work. He has lost his parents ere this, perhaps, and his sisters and brothers have very likely gone their separate ways, leaving him alone with the selfishness he has acquired during the best and what should be the happiest years of his life. The parish priest thus evolved is oftentimes the "crank" we so often encounter. He is, indeed, a sad spectacle, the unrecognizable wreck of the picture painted in his heart and soul, ten, fifteen, or twenty years previously.

This result is a needless burden to the Church. It becomes the stumbling-block of the bishop and a millstone upon the parish. This parish priest is frequently the source whence the lives of other young priests, his assistants, are embittered and saddened. Why must this condition exist? Why cannot this difficulty be met and remedied frankly and courageously by the only ones who can relieve this entirely wrong situation? The prices of the most ordinary necessities and commodities of life have increased and will never be materially reduced because wages and salaries and all manner of compensation have been augmented at the insistent and irrefutable demand of all toilers. There will be adjustments; they must come if the whole social and industrial fabric is to be saved from utter ruin. Is no adjustment to be made in the case of the only class of men to which consideration has not been given? Justice must be done the assistant priests and the only way to accomplish it is for the bishop to increase the rate of compensation to them who sacrifice their whole lives for the good of the Church during that period of their labors when they most need help and consideration. This matter should be settled even if it requires a corresponding modification of the emoluments that accrue to the parish priests. This is a wrong which can be righted, should be righted, and must soon be righted if dire consequences, which must sooner or later follow the obstinate or timorous attitude that obtains in regard to the question today, are to be obviated. These are very uncertain times; these are days during which break storms that brew overnight. Why wait in the hope that the storms will pass and conditions will right themselves? The storms will pass, but in passing there is no telling what wrecks they will make of the conditions

of to-day, even in the Church, and this despite the unremitting labors and watchfulness of these faithful priests who have dedicated the sacrifice of their lives to God.

AN OBSERVER.

"TALKING MONEY" IN CHURCH.

To the Editor, THE ECCLESIASTICAL REVIEW.

Your able articles on church financing have certainly been an aid to many parish priests. The sooner we priests can entirely dispense with "talking money" from the pulpit, the better it will be for all concerned.

In this parish, a large and beautiful church was built about fifteen years ago by one of my worthy predecessors—in the course of a few years, a fine rectory was built by the next pastor. Both buildings were needed and are ornaments to this beautiful city, and the Fathers that put their best efforts in this are still held by the parishioners in grateful remembrance. The debt incurred was about $20,000. Gradually it was reduced to $4,500, but the parish has paid approximately $15,000 in interest.

During the past nine months, while the writer has been pastor here, an attempt was made to free the church entirely of debt. The following plan was adopted, with success. For the two last Sundays in July, a tentative census was inaugurated: cards were distributed at the church door and every head of a family, and every parishioner who had an income individually was asked to sign the census card. It was ascertained that a hundred families, or individuals, or about one-third of the congregation, had not been on the paying list. A meeting of the whole parish was held, and a central committee of ten men was formed. The Mayor of the town, who had had charge of one of the Liberty Loan Campaigns for the county, was made chairman of our work. The census cards were used as the basic work; the city was divided into twenty-one districts, and an estimate was made by the Committee as to what each member could easily give. In the course of a brief time, twenty-one teams of men, three men to each team, were formed to do the canvassing. The matter had been an-

nounced in church and considerable enthusiasm had been aroused in behalf of the work to clear the parish from debt.

On the appointed Sunday in August the drive was begun. At noon, the men that constituted the working teams gathered in the K. of C. Hall, where an excellent luncheon had been prepared by the ladies — God bless them! Final inspiriting instructions were given and at two o'clock the canvassing committee, with their blank pledge cards, enthusiastically sallied forth into their assigned territory. Within three hours, when the reports had come in, it was announced that we had gone "over the top" — $6000.00 being the amount raised, or $1500.00 more than was needed.

Although non-Catholics offered to make contributions, for they had read in our daily papers of the intended drive, our canvas was confined to Catholics only. Every member of the parish approached gave cheerfully. The pledge cards designated one-fourth cash, the other three-fourths in three months; but over half of the whole amount is already a cash asset.

Hereafter we propose to follow a similar plan, and you will never need to hear a "money talk" in our church.

P. A. HECKMAN.

ANENT THE SPIRITUAL MILITIA.

To the Editor, THE ECCLESIASTICAL REVIEW.

A writer in the October issue of the REVIEW pleads for a Spiritual Militia to meet the needs of the hour. He thinks the sisterhoods cannot do the work he has in mind because "the holy rule stands in the way—or rather the misinterpretation of the holy rule". He gives a description of his "saviours of the modern world" and calls "for a new saint to arise and realize the idea".

Is it not a patent fact that the sisterhoods in this country are doing a work that no other human agency can do? They are doing the most important and urgent work of the time. This very work is an obvious demonstration that they are interpreting correctly and living up to their holy rule. *Operatio sequitur esse.* And it is just the holy rule that gives being to a society of religious.

There is still work for women to do—much work. That the sisterhoods are not doing all the work and doing it well is not the fault of the holy rule, not a lack of tennis-courts, art galleries, theatres, or short skirts; it is a lack of numbers, nothing else—unless it may be a lack of appreciation of the value of religious institutions of nuns on the part of some of our "modernized" priests and parents. The fundamental principle of all true social service is the great law of charity. The very nature of love is to give. We give in proportion as we love. And when a woman leaves father, mother, friends, finery, tennis-courts, theatres, art galleries—all, and gives her "whole heart and whole soul, and all her mind and all her strength" to the service of God and her neighbor in an organization perfected for the very purpose of developing and dispensing the all she will give, we have the true type of social worker.

The social needs in the time of our Lord were certainly greater than our needs to-day. Yet when He was about to set out on a journey to do His social work He did not prepare Himself the evening before by attending a lecture, an art exhibit, or one of the classic operas of His time. "He went out himself alone", or "went into the garden", or "went out into the desert"—to pray. We have our model. "Follow Me," He says—social workers *et al.*

Why not bend every effort toward fostering vocations, instead of conjuring up a new saint of the impossible, a "modernized" Vincent de Paul with his up-to-date order of spiritual dilettante, a spiritual rabble without rhyme, reason, or rule, holy or unholy? (And just here may it be said that there is one blessed thing about the holy rule; it is very nearly fool proof). Instead of organizing a band of spiritual "vampires", or a crowd of willing workers who wish "to eat their cake and have it", should we not try to infuse into our girls the courage to give up the glittering gew-gaws and playthings, the follies and foibles and vanities of this modern world, and throw themselves wholly and unreservedly into the worth-while works of the love of God and of their neighbor? This is the Spiritual Militia we must have. Not a spiritual mob, but an organized spiritual regular army.

L.

KEEPING THE FAITH WITHOUT PRIESTS IN JAPAN.

Father Price, who recently died while doing missionary work in China, in his article mentions the fact that some fifty years ago the Jesuit missionaries discovered in Japan the existence of 20,000 Catholics who for two hundred years had preserved the faith without priests or sacraments in spite of the bitterest and most destructive persecution known in the annals of the Church. The details of that discovery are found in the Life of Blessed Charles Spinola, who was burnt at the stake in Japan, 10 September, 1622. He succeeded St. Francis Xavier, who established the Church in Japan in 1550. Persecutions had begun in 1596, lasting until shortly after Blessed Charles Spinola's death. In 1858 missionaries were once more permitted to set foot in Japan, but were banished anew by the persecution of 1868. Five years later the penalties of death and torture for embracing the Christian religion were nominally abrogated. Meanwhile a few priests were permitted to enter the country as attached to the French Consulate, according to treaty stipulations between France and Japan, made in 1858. The Jesuit Father Petitjean tells how in this way he learned of the existence of scattered communities of Christians throughout Japan, who had preserved the faith despite the absence of priests and churches. He had been nearly seven years in the country ministering to the French, Portuguese, and other foreign Catholics, who were mostly resident government officials at the Japanese ports and sailors on merchant vessels under European flags. A chapel had been erected at Yokohama; and through the munificence of the French empress and some wealthy residents another was built at Nagasaki. The latter was a beautiful edifice and attracted the attention and curiosity of natives. But the priest was for the most part alone, unless vessels in port called for his services.

One day, so he relates, while reciting his breviary before the altar of Our Blessed Lady he noted some persons entering the church and watching him closely. After a time they came and knelt beside him. Then, looking up at the statue while placing their hands upon their breasts, they said in a low tone of voice: "In our hearts we are the same as you". The astonished priest asked: "Where do you come from?" They

told him from a neighboring village, adding: "At home nearly all think as we do". They then asked the priest to speak to them of *O Deous Sama, O Yaso Sama, Santa Maria Sama,* evidently delighted with the sight of the image of Our Lady. They also asked to hear about *O Yaso Samano you fou,* the foster-father of Jesus. Later on, similar groups came to the church. Finally one of them, who seemed to be in authority among the people, and who turned out to be a catechist, asked the priest directly whether he had been sent by the great white King in Rome? And when the Father answered "Yes", the leader asked whether he, the priest, had a wife and children? "You and all your Christian and Pagan countrymen are the children whom the good God has given us" was the reply. Thereupon they all bent their heads and said audibly, "He is a virgin". Their joy was manifest. They had assured themselves of the three chief notes of the priesthood—allegiance to the Holy See, celibacy of the clergy, and devotion to the Mother of Christ. Fr. Petitjean, who later became Vicar Apostolic at Hong Kong, learned subsequently that Blessed Charles Spinola, before going to martyrdom two hundred years before, had told their forefathers to maintain the Christian faith by appointing the eldest member of each family to baptize and instruct the rest, and to transmit this office in solemn trust from parent to child until new missionaries should come to them. These they would recognize to be true priests of God by the three marks just indicated.

AN AUTHORITATIVE DECLARATION ABOUT "PARISHES".

A declaration of the S. Consistorial Congregation[1] puts an end to the doubts regarding the nature of parishes in the United States, and the obligation of our pastors to apply the *Missa pro populo.* The canonical erection of a parish requires the appointment by the Ordinary of a pastor in charge of a district with definite boundaries, a parochial centre or parish home, with proper support for the needs of the priest and church (territorii fines, sedes paroeciales, dos pro cultu et sacerdotis sustentatione). Where the proper support of the priest and church cannot be obtained from the people the Or-

[1] See Analecta department of this number, p. 551.

dinary is at liberty to create a parish, if he prudently foresees that the necessary sustenance will not be wanting from other sources. Ordinarily the support of priest and church is to be maintained by the voluntary contributions of the faithful and the *jura stolae* as determined by the diocesan statutes or legitimate custom. The obligation of the *Missa pro populo* rests upon all pastors thus appointed, whether they are irremovable or not, and upon those who administer the parish in place of the pastor. If a pastor finds this obligation "nimis grave", he may have recourse to the Holy See for relief.

CONDITIONS FOR THE "PORTIUNCULA" AND "TOTIES QUOTIES" INDULGENCES.

Qu. 1. Can a person who has gained the Portiuncula Indulgence in August also gain the "toties quoties" Indulgence on All Souls' day?

2. Will Communion on 1 August, or on the Saturday before the Sunday within the Octave, or on All Souls' day suffice to gain said indulgence?

3. Is it necessary that the Blessed Sacrament be habitually reserved in the church to be visited for the "toties quoties" indulgence?

4. Can a priest who does not get the opportunity to go to confession whenever he desires, gain the "toties quoties" indulgence, on the strength of his being a daily communicant?

NOVA SCOTIA.

Resp. 1. On the occasion of the seventh centenary of the foundation of the Order of Friars Minor, Pius X, in order to give all the faithful the advantage of gaining the Portiuncula indulgence, issued the Motu Proprio *Sacris Solemniis* (9 June, 1910) which contained, among others, the following provisions. 1. The local Ordinaries might designate one or more churches or public or semi-public oratories within their jurisdiction wherein the faithful could gain the Portiuncula indulgence on the usual conditions. 2. The faithful of both sexes who led a community life were able to gain the indulgence in their own church, or, failing such church, in their own domestic oratory, provided the latter had the Blessed Sacrament reserved. 3. If, on account of circumstances, 2 August itself did not afford all the necessary opportunity, the *local* Ordinaries were permitted

also to appoint the Sunday immediately following 2 August for the gaining of the indulgence; in which case, however, no one could gain the indulgence on both occasions. 4. These faculties extended only to the year 1910.

The year following, the Holy Office by a decree of 26 May, 1911, *Portiunculae* extended these provisions indefinitely (*usque ad novam dispositionem*). But a clause was added according to which the transference from 2 August to the Sunday immediately following was to be made by their own respective Ordinaries when there was question of those who lived in community.

A further decree of the same Holy Office, of 25 June, 1914, deals with the *toties quoties* plenary indulgence for All Souls' Day. Conformably with the terms of this decree the faithful who go to confession and receive Holy Communion may gain a plenary indulgence, applicable to the holy souls only, as often as they visit a church or oratory, whether public or semi-public, on All Souls' Day, and there pray according to the intention of the Sovereign Pontiff.

To come now to the question proposed, we shall say that a careful examination of the aforementioned decrees reveals no prohibition against the gaining of the Portiuncula indulgence in August and of the *toties quoties* plenary indulgence on All Souls' Day by the same individual. Neither is any prohibition to be found elsewhere in law. Nevertheless, as we have pointed out, there is an injunction against one gaining the Portiuncula twice, i. e. on 2 August and the Sunday immediately following. Of course, we need not draw attention to the fact that when an indulgence is attached to a certain day, the visit to the church or oratory may be made any time from noon of the day previous to midnight of the day specified (Canon 923).

2. By virtue of a decree of the Congregation of Indulgences 6 October, 1870, Holy Communion, when prescribed, might be received the day preceding that for which the indulgence was granted. The new legislation is more liberal. According to Canon 931, for the gaining of indulgences of whatsoever nature which are attached to a certain day Holy Communion may be received not only on the vigil of the day but also on any day within the octave. In like manner, when an indulgence is connected with certain devotions or exercises lasting for a

definite period of time, v. g., three days, a week, etc., Holy Communion may also be received within the octave immediately following the expiration of said period. In regard, then, to the second query, it is obvious that Holy Communion may be received either on All Souls' Day itself, or on the vigil or on any day within the octave in order to gain the *toties quoties* plenary indulgence in November, and on 2 August, or its vigil or any day within the octave (also on the Sunday following, or its vigil and within the octave when the indulgence has been transferred to the Sunday) to gain the Portiuncula indulgence in August. But, when the Commemoration of All Souls is transferred, as will be the case this year, the *toties quoties* indulgence is attached to the day of transference (S. C. O., 14 December, 1916). Holy Communion is then to be received in accordance with the rules just laid down; that is, either on the day of transference, or its vigil, or within the octave.

3. As we mentioned above, the decrees of 9 June, 1910, and 26 May, 1911, expressly state that if those who lead a community life have not a church of their own, they may gain the Portiuncula indulgence by visiting their own domestic oratory on condition that the Blessed Sacrament is reserved there. This restriction, however, applies to those communities only which avail themselves of the general concession of 1911, not to those which have received a special privilege in the matter, unless said reservation is demanded by the terms of the rescript. Apart from the foregoing restriction, we are aware of no law which requires the reservation of the Blessed Sacrament in a church or oratory that is to be visited for the gaining of an indulgence.

4. The present legislation regulating the subject of confession contains even more generous provisions than that of February 1906 and April 1914. To gain indulgences of whatsoever description that are attached to a certain day, confession may be made within the eight days immediately following or preceding the day. If the indulgence is attached to devout exercises lasting for three days, a week, etc., confession may also be made within the octave which follows the termination of the exercises. Finally, those who are accustomed to go to confession twice a month, unless legitimately hindered, as well as those who are accustomed to receive Holy

Communion daily with pious dispositions, even though they omit to communicate once or twice a week, may gain all indulgences, except those of the jubilee both ordinary and extraordinary, without making a special confession (Canon 931). Presuming then that a priest celebrates Mass at least five times a week, he may gain the *toties quoties* indulgence, no matter when he last confessed.

APPLICATIO MISSAE "EX JUSTITIA".

Qu. According to the rules of religious Orders generally, each priest of the community is obliged to say a certain number of Masses on the death of a member. In the Constitutions of the Benedictine Order the obligation is said to be "ex justitia". Recently a bishop who read the Rule questioned the right of any religious authority to oblige a subject to such duty "ex justitia". He maintained that the term should read "ex caritate". A religious of another order with whom the matter was discussed said that he should not scruple to omit the saying of a Mass under such conditions, if he had the slightest reason for doing so. Will the editor of the REVIEW give his opinion?

Resp. The term "ex justitia" is defined as an obligation to distribute equitably to each one that which is due to him ("tribuendi unicuique id ad aequalitatem quod ei debetur"). It may be applied to the obligation of saying Mass in a twofold way:

1. As binding a priest by reason of an accepted stipend in money or its equivalent. In this case the omission involves the duty of making restitution.

2. As binding a priest by reason of a serious promise, or by mutual compact, duly ratified. Here there is no obligation of restitution, since there is (a) no possession of something belonging to another, nor (b) any infliction of positive injury—though the omission may be the cause of withholding spiritual benefit desired by another.

In each case there is an accepted return of definite benefit; and in the case of a religious who has pledged himself by solemn profession to observe the Constitutions which guarantee him recognition and protection as a member of the community, there arises a title "ex justitia". The nature and extent of the

obligation depend upon the expressed intention of the lawgiver, although the Constitution (and Rule) itself may not, and ordinarily does not, bind under pain of sin. The obligation is a matter of contract, not of charity. Each member receives a benefit for which he is required to make a quasi-equivalent return. Where the explicit interpretation of the Constitution by the legitimate superior, or by recognized custom, mitigates the force of the term "ex justitia", its obligation in the strict sense may cease. As the words stand, however, they have a proper place in the Constitutions.

"CONFITEOR" IN ADMINISTERING THE LAST SACRAMENTS.

Qu. In administering the last Sacraments the Ritual directs that the Confiteor, Misereatur, and Indulgentiam, be said three times, namely (1) before the Viaticum, (2) before anointing, (3) during the last blessing. I understand that they may be omitted altogether in case of urgent necessity; but is there any authority for ordinarily omitting the second and third, and saying only the first, that before the Viaticum? CAPELLANUS.

Resp. The practice of repeating the Confiteor twice or thrice when administering the last sacraments simultaneously, as is customary in missionary countries and where these rites are carried out privately, seems to us to rest upon a mistaken interpretation of both the Ritual and a pertinent decree of the S. Congregation of Indulgences. The *Manuale Sacerdotum* quotes this same decree in a note ("Ordo Ministrandi Sacramentum Extremae Unctionis", n. 6): "Quando aegrotus Viatico et Extrema Unctione simul reficitur Confiteor debet bis recitari."

But the decree to which reference is made (S. C. Indulg. 5 February, 1841) does not contain the word "simul". The authentic text (*Decr. authent.*, 286) puts the question, "Utrum sufficiat recitare Confessionem, i.e. Confiteor in sacramento Poenitentiae habita, pro recitatione illius praescripta quando impertienda sit Benedictio cum indulgentia in articulo mortis?" and answers: "*Negative, nisi necessitas urgeat.*" A further question, "Utrum necesse sit tribus vicibus recitare Confiteor quando administratur Viaticum, Extrema Unctio ac Indulgentia in mortis articulo?" is answered: "*Affirmative.*"

What is stated here is merely that the Confiteor must be repeated before each of the sacred rites, "nisi necessitas urgeat". The S. Congregation does not assume that these sacramental rites are administered *simul,* that is to say one immediately after the other, as is customary in countries like the United States where missionary conditions prevail, and where "necessity" is furnished by circumstances that bid a priest do quickly and without ceremonial many things which are done leisurely and with becoming public expression in Catholic communities, where they cause no sensation among those who fail to understand their import. Nor must the phrase "necessitas urgeat" be taken to be the same as "urgens necessitas". The special faculties formerly given to our bishops and priests in this matter assumed a "necessitas", not necessarily an urgent necessity. "Urget" is the same here as "imminet". This is quite plainly indicated in a later decision of the Holy Office in answer to a similar question by the Archbishop of Quebec, 1 September, 1851: "Si immineat necessitas conferendi unum post aliud *immediate,* licere simul in casu."

Hence where the administration of Viaticum, Extreme Unction, and the last blessing are given one immediately after the other, the Confession of the Ritual may be said but once, the simultaneous conferring of these rites being assumed to be a necessity, though not necessarily urgent. Where the administration is separate, that is to say given at intervals, though perhaps on the same day and on occasion of the same visitation, there it is but proper and natural to say it each time as prescribed in the Ritual, whereas the repetition, within a few minutes, before the same persons, is not only devoid of any reason, but suggests an aspect more mechanical than devotional.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

The Unutterable Name.

I. Jehovah is Wrong. The name *Jehovah* is a mistake, due to the fact that for centuries Hebrew was written without *vowels*. Meantime out of respect, this divine name was not pronounced by the orthodox Jew. The consonants IHWH were handed down in Hebrew MSS. THE NAME τὸ ὄνομα ,[1] was lost; it was known as the Tetragrammaton, the Name of Four Letters, or the Unutterable Name.

What was read aloud instead of THE NAME? The consonants IHWH are used by the Masoretic text of the Old Testament 6823 times to designate God. The reader pronounced *Adōnái*, "Lord"; or, if *Adōnái* preceded IHWH, he read *Elōhîm*, "God". In this wise was lost the correct pronunciation of IHWH. Between the seventh and ninth centuries A. D., vowel points were introduced into Hebrew script to express the traditional vocalization and pronunciation of the language. Hence the vowels of *Adōnái* were written with the consonants IHWH, to direct the reader to pronounce *Adōnái*, unless the text read *Adōnái* IHWH. In that case the vowels of *Elōhîm* were written with the consonants IHWH, to direct the reader to pronounce *Adōnái Elōhîm*. Now bearing in mind that the obscure vowel *a* becomes *e* after the consonant *I*, attach to IHWH the vowels of *Adōnái*—that is *e-ō-á*—and you have Je-Ho-WaH; attach to IHWH the vowels of *Elōhîm*—that is *e-ō-î*—and you have Je-Ho-Wih. Now give to *W* a Germanic sound, which is found in no Semitic language, and you have *Jehovah* and *Jehovih*. Neither is correct. Both words are hybrids; the offspring of the vowels of one name and the consonants of another. The *written* Masoretic text, called *Kethîbh*, is here not the *read* text, called *Qerê*. This is an instance of *Qerê perpetuum*: a marginal form, *Qerê*, which is perpetually read in place of the textual form, *Kethîbh*.[2]

[1] Philippians 2:9.

[2] Cf. Gesenius-Kautzsch, *Hebrew Grammar*, 28th ed., trans. by Cowley, 2d ed. (Oxford: Clarendon Press, 1910), sec. 17, p. 66.

1. *Started by whom?* It is not known who first used the mongrel word *Jehovah*. Dr. Herbert E. Ryle, Dean of Westminster, sometime Bishop of Exeter and Winchester,[3] says: "It is attributed to Petrus Galatinus, confessor of Leo X, in 1518". Dr. Driver,[4] and Professor A. B. Davidson[5] trace the error to the same source. Whereas Dr. George Foot Moore,[6] Frothingham Professor of the History of Religion, at Harvard, tells us: "The statement still commonly repeated that it originated with Petrus Galatinus (1518) is erroneous; Jehova occurs in manuscripts at least as early as the fourteenth century".

Pietro Colonna Galatino, Friar Minor, held the office of penitentiary under Leo X, and was an eminent orientalist. He was a staunch defender of John Reuchlin, in the famous controversy caused by the latter's use of the Hebrew text in the interpretation of Scripture. Much Talmudic lore is borrowed by Galatino from the *Pugio Fidei Christianæ*, written about 1278 by the learned Hebraist Raymond Martini, a Spanish Dominican. And this work contains the form *Jehovah*.

In view of the use of *Jehovah* by Galatino in 1518, and by Martini in 1278, it is rather startling at times to find this erroneous form of the divine name assigned to the workshop of the Jesuits. Why, the Jesuits did not begin to exist until 1540! In the course of this paper, it will appear that this anti-Jesuit yarn probably arose out of a misunderstanding of Montfaucon.

2. *Continued by Protestants.* No matter who started the hybrid reading *Jehovah*, it was undoubtedly continued because of Protestant prejudice against the Latin Vulgate. The LXX very wisely handed down the *Qerê*, the text as *read*; translated *Adōnái*, by κύριος, "lord"; and neglected the *Kethîbh*, IHWH. The Latin Vulgate followed the LXX, and translated *Dominus*. So the modern Catholic versions of Scripture, being for the

[3] *Genesis*, in "Cambridge Bible for Schools and Colleges" (Cambridge: University Press, 1914), p. lvi.

[4] *Genesis*, in "Westminster Commentaries" (London: Methuen & Co., 1904), p. 407.

[5] *The Theology of the Old Testament*, in "International Theological Library" (New York: Scribner's, 1910), p. 46.

[6] *Encyclopedia Britannica*, 11th ed. s. v. "Jehovah".

most part from the Vulgate, have "lord" for IHWH, and "lord God" for *Adōnái* IHWH. Not so the Protestant versions of the Bible into English. Tyndale's Pentateuch (1530), and all sixteenth-century Protestant English translations of Holy Writ, except Coverdale's, read *Jehovah*. The Authorized Version (1611) generally follows the Vulgate "lord"; but retains the error *Jehovah* in three compound proper names (Jehovah-jireh, Jehovah-nissi, Jehovah-shalom), and four passages (Exodus 6:3; Ps. 82:18; Isaias 12:2; and 26:4). The English Revised Version has *Jehovah* in the above passages, and in Exodus 6:2, 6, 7, 8; Ps. 67:20; Isaias 49:14; Jeremias 16:21; Habacuc 3:19. The American committee, which coöperated with the English in this revision, desired to use *Jehovah* for IHWH throughout the entire Bible; and their idea was carried out in several editions. However, the scholars who later on got out the American revision of the King James Bible, came to a better mind than that of Dr. Schaff and his committee. Their recently published American Revised Version[7] follows the Authorized Version in the rare use of *Jehovah*, save that this erroneous form is given in a marginal note to Exodus 6:2. The Baptist Bible[8] has *Jehovah* throughout for IHWH. The Jewish Bible[9] prints the Hebrew consonants of the Tetragrammaton in Exodus 6:3; and comments in a footnote, "The ineffable name, read *Adonai*, which means, *the Lord*". This *qerê*, "the Lord", is continued throughout the remainder of the Jewish Bible.

II. The Loss of the Tetragrammaton. The law of Leviticus was against blasphemy: "He that blasphemes the name IHWH, dying he shall die".[10] This law was early interpreted as a prohibition not only of blasphemy, but even of the use of the name IHWH. For that IHWH was the most sacred of the divine names.[11] "Unless thou . . . fear this glorious and dread name—even IHWH thy God; then IHWH will increase thy plagues" etc.[12] This threat was misconceived. So, too,

[7] New York: Thomas Nelson & Sons, 1903.

[8] Philadelphia: American Baptist Publication Society, 1913.

[9] Philadelphia: Jewish Publication Society of America, 1917.

[10] Leviticus 24:16.

[11] Leviticus 24:11.

[12] Deuteronomy 28:58-59.

the commandment: "Thou shalt not take the name of IHWH thy God in vain".[13]

1. *Probably in Solomon's Time.* The Samaritans substituted *shêmâ*, THE NAME, for the ineffable IHWH. The substitution may have been suggested by a phrase in Leviticus: "The son of the Israelite woman blasphemed THE NAME";[14] "If he blasphemes THE NAME, he shall die".[15] At any rate, the Samaritan *Qerê* in the stead of IHWH suggests the use of τὸ ὄνομα for IHWH in the New Testament: "to suffer disgrace for THE NAME";[16] "He freely gave Him THE NAME";[17] "for the sake of THE NAME they went away";[18] "after anointing him with oil in THE NAME".[19]

This fact of a Samaritan substitute for IHWH is to be noted. Because a community of religious ideas among Samaritans and Jews cannot logically be accounted for, unless we hark back to the time of Solomon, when the twelve tribes were all united in one theocratic monarchy. After the separation of Israel from Juda, B. C. 937, the hostility of the north for the south, most especially in matters religious, precluded all likelihood that either doctrine or religious practice should be borrowed by one from the other. After the Assyrian Exile of the northern kingdom, B. C. 722, there was even less likelihood of Israel's intercommunion with Juda in religious customs. And after the Babylonian Exile of the southern kingdom, B. C. 586-536, it is simply inconceivable that both Jews and Samaritans should independently come to the same erroneous conclusion in regard to the ineffableness of the divine name IHWH. Hence, to explain the fact that IHWH was unutterable both in the north and in the south of Palestine—that is to say, in the Pentateuch of both the Samaritans and the Jews—we must assume that THE NAME was not pronounced even in the time of Solomon.

May it not be that the idolatry of Solomon's days became somehow or other associated with a superstitious misuse of THE NAME in magic and divination? Well-minded but ill-advised reverence for the God of Israel might in such circum-

[13] Exodus 20:7.
[14] Leviticus 24:11.
[15] Leviticus 24:16.
[16] Acts 5:41.
[17] Philippians 2:9.
[18] 3 John 7.
[19] James 5:14, according to BA—i. e. Vatican and Alexandrian Codices—and Origen.

stances have led to a reticence of IHWH. Because of our reverence, we use the Holy Name of Jesus rarely, except in prayer, and always with a bow of the head; and we are shocked by the first realization that Latin Americans give the name to their children, and the French use it to designate a format of stationery or of a book. Our reverential reticence, if carried to an extreme, would lead to a substitute for the Holy Name of Jesus.

2. *Certainly by the third century B. C.* By the time the LXX was issued—that is, by the beginning of the third century B. C.—the sacred name IHWH was undoubtedly unutterable, ἄρρητον. For the famous Alexandrian version of the Old Testament into Hellenistic invariably translates it κύριος, "lord"; and in this wise witnesses to *Adōnái*, the text as read, in place of IHWH, the text as written. Moreover, the deuterocanonical books, which belong to the Alexandrian or Hellenistic canon, and not to the Palestinian or Masoretic, employ only κύριος in the stead of the name of God.

The Babylonian Talmud, in the Gemara, testifies that at the death of Simeon the Pius, about B. C. 270, "his brothers, the priests, ceased from blessing with THE NAME".[20] Rodkinson interprets, rather than translates: "And thenceforth priests ceased to bless Israel with the name of Jehovah, but used 'Adonai' (the Lord)."[21] The reference is to the daily invocation of THE NAME upon the people, according to the Mosaic institution.[22] Thereafter it was only on the Day of Atonement that IHWH was pronounced. Ten times, during that ceremony, the high priest said the ineffable name. "And as he uttered THE NAME, his voice was heard in Jericho".[23] From Jerusalem to Jericho! Rather a far cry—more than twenty-five miles! Be this as it may; all we are concerned with is the witness of the Gemara to the fact that at this time IHWH was audibly enunciated by the high priest.

[20] Tract *Joma*, iv, 1; Fol. 39b; in the best edition of the Talmud, ed. Lazarus Goldschmidt, *Der Babylonische Talmud*, vol. 2 (Berlin: Calvary & Co., 1901), p. 865.

[21] *The Babylonian Talmud, original text, edited, corrected, formulated, and translated into English.* By Michael L. Rodkinson. Vol. 5 (Boston: New Talmud Publishing Company, 1898), p. 60.

[22] Numbers 6:27.

[23] Tract *Joma*, Fol. 39b; ed. Goldschmidt, vol. 2, p. 866.

The Jerusalem Talmud[24] shows that down to the fall of the Holy City the enunciation of IHWH was allowed, though only on the Day of Atonement, in the Holy of Holies, and that only by the high priest; and even then THE NAME was muttered under the breath, so as not to be heard above the chant of the priests.

Philo, c. A. D. 50, says:

> To hear and enunciate THE NAME in the Holy is lawful only to those whose ears and tongue have been purified by wisdom; as for others, this is allowed absolutely nowhere.[25] . . . If any one were—I do not say to blaspheme against the Lord of men and gods — but even to dare pronounce THE NAME of Him out of season, let him await the penalty of death.[26]

Josephus, c. A. D. 90, represents Moses asking for THE NAME. "Then God reveals to him His own name, never before entrusted to men, whereof it is not lawful for me to speak".[27]

3. *Origen's Hexapla and IHWH.* There can be no doubt but Origen knew that the Jews reverenced the Tetragrammaton as ineffable, and substituted Adonai therefor. Commenting on Ps. 2 : 2, he writes:

> It happens that, when Ἰαή is written, it is enunciated by the Greeks as the word Κύριος; not so by the Hebrews. . . . It is among them an unutterable Tetragrammaton, which is engraven upon the golden turban[28] of the high priest, and is read as the word *Adonai*, although this is not written as the Tetragrammaton. It is enunciated by the Greeks as Κύριος. And in the most faithful manuscripts THE NAME is written in Hebrew characters—that is, not in modern, but in archaic Hebrew.[29]

This comment of Origen explains why it is we find *Pipi* as the divine name in the recently edited fragments of the

[24] *Joma*, iii, 7.

[25] *Vita Mosis*, iii, 11; ed. Cohn-Wendland, ii, 114, vol. 4 (Berlin: Reimer, 1902), p. 227.

[26] *Vita Mosis*, iii, 26; ed. Cohn-Wendland, ii, 206, vol. 4, p. 248.

[27] *Antiquitates Judaicæ*, II, xii, 4; ed. Dindorf, I, 69.

[28] According to Exodus 28:36-37, a golden plate was attached to the forefront of the turban of the high priest; and upon that plate were engraved the words: "Holy to IHWH".

[29] P. G. 12:1104.

Hexapla. Origen followed the custom of the best Mss. of his time. When transliterating the Hebrew text and editing the versions of Aquila, and Symmachus, he retained IHWH in archaic Hebrew characters. By a scribal error the Hebrew IHWH was sometimes taken to be the Greek IIIII. The finding of this scribal error in the Schechter-Taylor Hebrew-Greek palimpsests of fragments of the Hexapla proves nothing contrary to Origen's explicit commentary on Ps. 2 : 2.[30]

St. Jerome, in his *Prologus Galeatus,* testifies that he also found IHWH written with archaic Hebrew script in some Mss.: "Nomen Domini tetragrammaton in quibusdam voluminibus usque hodie antiquis expressum litteris invenimus".

This testimony of Origen and St. Jerome is now confirmed by a fifth-century palimpsest of Aquila's Psalms 90-92, 96-98, 102,103, which Taylor publishes along with the Hexapla fragment. For in this Aquila palimpsest IHWH is written with archaic Hebrew script and not with the square letters.[31]

The *Taylor-Schechter Collection* of palimpsests, found in the *genîzâh* of a Cairo synagogue, gave us nothing to compare in importance with the original Hebrew of Ben Sira—that is, of Ecclesiasticus.[32] Next to the Hebrew Ben Sira in importance is the Hexaplar fragment of Psalm 22(21), which was found in the same treasury. This document is a palimpsest; it contains Hebrew written above a seventh-ninth century, sloping uncial text of the psalm. By publishing this palimpsest,[33] Taylor has provided the scientific world with new Hexaplaric readings of Aquila, Symmachus, LXX, and Masorah, which were not accessible at the time of Field's monumental revision of Montfaucon's *Hexapla of Origen.*[34] Of singular interest is the witness of this Cairo palimpsest to the Tetragrammaton, written with the sloping uncials IIIII, in the LXX as well as the Hexaplaric fragments of Aquila and Symmachus. This

[30] *Hebrew-Greek Cairo Genizah Palimpsests from the Taylor-Schechter Collection, including a Fragment of the Twenty-second Psalm according to Origen's Hexapla.* By C. Taylor (Cambridge: University Press, 1900).

[31] Op. cit., p. 72.

[32] This *genîzâh* find has already been written up by us in "Studies in Textual Criticism", ECCLESIASTICAL REVIEW, March, 1918, pp. 336 ff.

[33] *Cairo Genizah Palimpsests,* pp. 1-50.

[34] *Originis Hexaplorum quæ supersunt; sive veterum interpretum Græcorum in totum Vetus Testamentum fragmenta.* By Frederick Field. 2 vols. (Oxford: Clarendon Press, 1875).

LXX transliteration of ΠΙΠΙ for IHWH is ἅπ.λεγ.; in all other instances the LXX Mss. read κύριος for IHWH in the text.

In Codex Marchalianus, Q, sixth century, the text of Isaias, κύριος, frequently has the uncials ΠΙΠΙ as a marginal gloss.[35] Taylor[36] quotes from Field[37] the comment of Montfaucon: "Sic ad vocem κύριος annotare ad marginem solet MS. RR. PP. Jesuitarum, quando scilicet יהרה in Hebraico legitur. Hoc modo nominis τετραγράμμου literæ Hebraicæ figurantur".[38] The last sentence may have been misunderstood to mean that the Jesuits were guilty of the gloss. And their supposed mistake of IHWH for ΠΙΠΙ may have given rise to the yarn that they originated *Jehovah*. Whereas, in point of fact, the Jesuits did not add the gloss in question. Montfaucon means merely that the Hebrew letters יהרה are formed like the Greek letters ΠΙΠΙ.

This Ms., Q, was presented by Cardinal Rochefoucauld, about A. D. 1636, to the Jesuit college at Clermont, near Paris; and, on the suppression of the Society, it was purchased by Pius VI, A. D. 1785, for the Vatican Library. The Jesuits did not annotate it at all. Swete thinks that Q is of Egyptian provenance; "all the additions and corrections in uncial writing are by Egyptian hands", and were added within a century of the writing of the text by the original scribe.[39]

The Hexaplaric Syriac tradition of the text of Isaias witnesses to IHWH instead of ΠΙΠΙ; but outside of Isaias, the Hexaplaric ΠΙΠΙ is at times transliterated into the Syriac *Phî-Phî*. In fact, so lost was the pronunciation of the Tetragrammaton to the scribes, that in some Hexaplaric Syriac Mss. the Syriac IHWH is glossed with the Greek HEHE, which was pronounced as ιε-ιε.[40]

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[35] Cf. Isaias 1:2, 4, 9, et passim, according to Swete's edition of LXX.

[36] *Cairo Genizah Palimpsests*, p. 26.

[37] *Hexapla*, vol. 2, p. 431.

[38] *Hexaplorum Originis quæ supersunt, multis partibus auctiora, quam a Flaminio Nobilio et Joanne Drusio edita fuerint, ex manuscriptis et ex libris editis eruit et notis illustravit* D. Bernardus de Montfaucon, Monachus Benedictinus e Congr. S. Mauri (Paris: 1713), vol. 2, p. 90.

[39] Cf. *The Old Testament in Greek, according to the Septuagint*. By Henry Barclay Swete, vol. 3, ed. 4 (Cambridge: University Press, 1912), p. vii ff.

[40] Field, *Hexapla*, vol. 2, p. 431.

Criticisms and Notes.

THE ETHICS OF MEDICAL HOMICIDE AND MUTILATION. By Austin O'Malley, M.D., Ph.D., LL.D. New York: The Devin-Adair Company. 1919. Pp. 283.

Emotion and sentiment are poor and even dangerous guides in matters that pertain to the field of ethics, particularly when the questions dealt with bear on such grave issues as life and death. In such cases, sentiment only serves to obscure the point at issue and to befog the mind. Here, hard thinking and cold reasoning are the only salvation. The moment we allow ourselves to be swayed by the specious pleading of sentiment we are bound to fall into grave error and, in practice, we will be led into actual crime. Nothing is blinder than sentiment where morality is concerned.

But ours is an age of sentiment, and, what is worse, even of sentimentality. The eternal law is bent, even to the point of breaking, in order to fit the demands of sentimental pity and maudlin sensitiveness. No one dares to face the stern demands of justice. Sympathy not only extends to the criminal, but to the crime. The criminal is considered a hero; his trial is ennobled into a fight for his life. We are even afraid of real tragedy; the most we can stand is spineless melodrama. The heroism of sacrifice and of suffering in life we miss altogether.

Thus, a book like Dr. O'Malley's comes as a liberating force. It sweeps away the cobwebs and the chaff. It disperses the mists of sentimentality and makes men see things as they really are, in the clear, cold light of reason. The author is singularly free from the besetting vice of his contemporaries. Keenness of analysis and dialectical skill are his chief mental traits. Being an indefatigable reader, he has acquired a vast store of information from which he can draw at any time. Moreover, he possesses that specific knowledge required for the particular task he has set himself to accomplish. To deal satisfactorily with questions of the morality of certain medical practices, a twofold knowledge is necessary, familiarity with medicine and a sound philosophical training, a combination which is rather rare, but which happily is found in our author. Frankly, then, he is the man for the task. With the advantages enumerated, he possesses a certain moderation of judgment and a sense of responsibility. The author's occasional combativeness tends to enliven the discussion.

Dr. O'Malley does not mince matters. The very title of the book vouches for that. Nothing could better indicate the whole drift of

the book than that uncompromising title. By those who indulge in the practices so unceremoniously condemned it must be felt as the lash of a whip. It is good to get away from the fallacy of words. Often enough fine-sounding terms are made to cover ugly-looking deeds. After all, euthanasia, craniotomy, abortion are forms of homicide, and not particularly attractive forms at that, since, being directed against helpless creatures, they are of a very cowardly nature. Killing may sometimes contain elements of courage and daring; medical murder has no redeeming feature, requiring neither skill nor bravery. It is right that these practices should be shown up in all their hideousness and their stupidity; for we expect of the physician that he should save life, not that he should destroy it. Hence, though at first the title may sound harsh to us, upon reflection we become reconciled to its blunt and outspoken directness.

The book is so packed with information that were we to give only an outline of its contents this would carry us far beyond the limits of a review. We will confine ourselves to the mention of some of the main topics discussed.

Since a discussion of the morality of certain acts involves fundamental notions of a more remote character, the author is well advised in beginning his exposition with a chapter on general principles of right and wrong, the natural law, duty, the value of life, self-defence, the right to live, and justifiable homicide. No discussion can be fruitful unless it goes back to basic principles. To many this chapter will be illuminating and seem almost like a revelation, for in many respects our times have drifted so far away from the concepts of traditional morality that the old ideas sound new and strange to them. The second chapter, also fundamental, treats of mutilation and the cases where it is justifiable and licit. Incidentally, the author passes some severe strictures on the medical profession on the score of careless diagnosis and hasty operations, which may be traced to a lack of respect for human life and a disregard of the sacredness of the human body. We are not competent to judge whether the unreserved condemnation of homeopathy is borne out by facts. We should have wished to find also a word about osteopathy, which is coming more and more into vogue.

To lay a solid foundation for his discussion of abortion and allied questions, the author inserts two chapters on the beginning of life. Though the question is still controverted, we think that the available evidence is in favor of those that hold that the fetus is animated by a rational soul from the moment of conception.

In view of recent controversies, the chapter on the termination of life will prove very interesting. The most recent literature on the subject has been carefully consulted and judiciously sifted.

After these necessary preliminaries, the discussion takes up those practical problems that may confront the physician in the carrying-out of his professional duties. Even the conscientious practitioner may at times hesitate between two courses that lie before him, one dictated by abstract duty, but, on the surface, harsh and cruel, the other apparently more humane, yet condemned by God's immutable law. To decide such questions on the spur of the moment would be fatal, for it is likely that then feeling would influence the decision. The solution must be thought out beforehand and the course to be pursued must be laid down once for all. Of course, all possible circumstances must be taken into account, but, once the question is settled, sentiment must not be permitted to tamper with it. It will be found that after all the law is more merciful than we think and that observance of the dictates of conscience has its compensations and consolations. Once we break through the shielding imperatives and prohibitions with which God has hedged life around we open the floodgates for misery of every kind. In these matters sternness and austerity are the only safeguards for man.

A bare enumeration of the problems thoroughly discussed is all that can be expected here. Successively, the author treats of abortion and miscarriage, ectopic gestation, caesarian delivery, pregnancy and its dangers, sterilization, hysteria, and childbirth in twilight sleep. A glance tells us that these topics are of a very practical nature and that both the priest and the physician should be conversant with their moral aspects. In some of the minor points there may be room for controversy. Fundamentally they are settled beyond dispute. To revamp the existing controversies cannot be our object, as no new argument of a decisive character has been advanced on either side. But Dr. O'Malley's conclusions may be safely followed, being conservative and supported by sound arguments. In all his decisions he seeks to protect life and to safeguard the rights of all concerned. If he does not shrink from imposing heavy obligations and even sacrifices, it must be remembered that life is not to be expressed in material terms only, and that to the Christian the idea of sacrifice is rather familiar.

The chapters on syphilis and marriage and gonorrhœa and marriage are very opportune. With regard to the possibility of a complete and permanent cure of syphilis the author is somewhat pessimistic. But we lack data to contradict him. As a consequence his position on the question whether one apparently cured of syphilis has a right to marry seems rather severe, especially when we consider human frailty. The moralist does not deal with idealists who wish to live up to the fullness of the law, but rather with those who are content with a minimum.

The final chapter sums up the case against vasectomy in a lucid and very forceful manner. Encroachments of the State in this connexion are severely condemned and the rights of the individual to an unmutilated body clearly vindicated.

Criticism alone is not sufficient and it will not do to conclude any book on that note. Accordingly, the author brings his discussion to an end by pointing out the necessity of educating the will. Even medicine cannot get along without will-culture.

We need not bespeak any further the merits of the volume. But it will not be considered exaggerated praise when we say that it is all but indispensable in the library of the priest and the physician.

C. B.

BOLSHEVISM: ITS CURE. By David Goldstein and Martha Moore Avery. Published by the Boston School of Political Economy, 468 Massachusetts Avenue, Boston, Mass. 1919. Pp. 414.

The word "Bolshevik", whence "Bolshevism", is Russian for "one of the majority", as opposed to and distinguished from the word "Monshevik", "one of the minority". The term stands for a party which has at present on its side the majority of the workers' delegates in the Soviets—the industrial organizations which are supposed to constitute the Russian proletariat.

"*Why did the working class of Russia select the Bolsheviks for leaders instead of others?* Because other political parties have had eloquent men, but they only talked about giving the people what they wanted—land, peace(?) and factories. The Bolsheviks really gave these things to the people. *Why do the Russian people continue to keep the Bolsheviks in office?* 1. Because they have proved able and good leaders who did what the people(?) wanted. 2. Because most of the Bolshevik leaders came out of the ranks of the people themselves and understood the people's ideas and speak the people's language. 3. Because the capitalists and the rich [whom the Bolsheviki have robbed] have called them [rightly and justly] murderers and German agents. The people know that these are lies[?] and that the Bolsheviki leaders [Lenine and Trotzky] are the most honest and the most sacrificing men in the world."

The foregoing questions are placed and answered by Mr. Albert Rhys Williams, a journalist of distinction, and an influential propagandist of the Soviet cause—and at least a quasi-official representative of that government in America. Were we to take the answers to these queries from John Spargo's historico-critical exposition, *Bolshevism,* they would be found much less laudatory both of the manner in which the Bolsheviki gained and have retained their suprem-

acy and of the specific ideals for which they stand. It is, however, extremely difficult to get at the actual facts, causes, motives, regarding the recent stages of the Russian Revolution. On the whole, Spargo's *Bolshevism* seems to be about one of the most moderate and most judicious treatments of the history of the movement, together with its principles and practice. Spargo is, of course, a professed Socialist, though he lately resigned from the Socialist party in this country. He has long been a zealous propagator by pen and voice of what he calls Social Democracy, and the dominant idea in his recent book is that Bolshevism in theory and practice is the opposite of Social Democracy. Doubtless he would vehemently protest against Bolshevism being regarded as just the latest phase in the development of Socialism—"scientific Socialism", the child of Marx and Engels. But this is precisely the view taken of it in the book before us.

Like him, the authors of this volume were at one time ardent Socialists and occupied high places in the Socialist party. Like him, they resigned their offices and affiliation, though from motives other than his. Spargo ceased to be an official Socialist because he found the party disloyal to American ideals in wartime. Mr. Goldstein and Mrs. Avery gave up not only membership in the Socialist party but alliance with Socialism itself when the light of Faith dawned upon their minds, and they came to recognize that Socialism, while an equivocal term of many meanings, is in its fullest, widest and deepest significance the name of a world-view and a world movement whose principles, from a philosophical, political, social and economical point of view, are erroneous and unsound, morally subversive of all right and righteousness, to say nothing of their being irreligious and even blasphemous. That this estimate of Socialism is true and just, Mr. Goldstein has abundantly proved, and that entirely from Socialist authorities, in a book which appeared in 1903, under the title *Socialism: The Nation of Fatherless Children.*

In the meantime Bolshevism has made its appearance in Russia, has leaped the borders of the Soviet Republic into the environing European nations, and bridged the bounds of two broad oceans, to ally and amalgamate itself in principle and method with the Industrial Revolutionism propagated by the I. W. W. of America. It is with this present-day stage in the evolution of Marxian Socialism that the book deals—deals, however, not as does Spargo's with the proximate history and tactics of Bolshevism, but with the philosophical, social, and moral principles controlling the Socialist movement as it erupts into this latest manifestation of the international forces of revolutionism, that aim at nothing short of a complete overthrow of Christian civilization. Two world-wide armies are seen confront-

ing one another. On the one side the "Black International", Catholicism, and on the other the "Red International", Socialism, Bolshevism. So long ago as 1904, Emil Vandervelde, Chairman of the International Socialist Bureau, depicted the marshalling of these two forces, the fuller organization whereof we are witnessing at the present hour. The Belgian Socialist likewise points out the differentiating principles of the opposing armies. His words are authoritative and worth recalling here: "In the old world, two gigantic coalitions are formed by the elimination of intermediaries: the Black International and the Red International. On the one hand are all those who hold that authority should descend from above and who find in the Catholic Church the perfect expression of their ideal, the most flexible guardian of their class privileges; on the other hand are those who insist that authority shall come from the people, and who, by the logic of circumstances, can found their hopes on nothing but Social Democracy. Between these two extremes Protestantism hesitates and Liberalism shifts from place to place. One may welcome or deplore the fact of this coming concentration of forces about the Catholic Church on the one side, and Social Democracy on the other. But none can deny that this concentration is inevitable, and that the future struggles will have to be fought out between these two armies. To those, therefore, who are interested in the social movement in Europe, we say: 'Observe, above all else, if you wish to consider only the essential factors, the political activities of the Roman Catholic Church and those of International Socialism.'"

After setting forth the standards of these two powers, "faith and fatalism", our authors proceed to analyze the opposing set of principles in their bearings on patriotism and loyalty. The insidious activities of Socialists in their efforts to corrupt the army and navy are next laid bare. Of special importance and value is the chapter that deals with Bolshevism in the schools, revealing as it does no less the zeal, earnestness and adroitness which the revolutionists display in their methods — qualities that might well serve as a model and a stimulus to the champions of a nobler cause—than the success of their undertaking to poison the wells of truth, the school, the college, the university, and educational literature.

The chapter next in order is of marked interest and importance. From a logical point of view it should have received the first place in the volume, since in it the *philosophy* of Bolshevism is more explicitly expounded and illustrated by reference to the All-Russian Constitution. The latter, by the way, is a singular document. It contains a number of wise provisions; beneficent, too, at least as regards the proletariat. That it is alien on the whole, however, and opposed to Social Democracy, may be seen from such articles as the

following relating to the right of suffrage: "The following persons enjoy neither the right to vote nor the right to be voted for, even though they belong to one of the categories enumerated above, namely: (a) persons who employ hired labor in order to obtain from it an increase in profits; (b) persons who have an income without doing any work, such as interest from capital, receipts from property, etc.; (c) private merchants, trade and commercial brokers; (d) monks and clergy of all denominations; (e) employees and agents of the former police, the gendarme corps, and the *Okrana* [Czar's secret service], also members of the former reigning dynasty; (f) persons who have been deprived by a Soviet of their rights of citizenship because of selfish or dishonorable offences, for the period fixed by the sentence."

Church and State are of course declared to be separated. But the Constitution goes deeper: "No church or religious society has the right to own property. They have no rights of a juridical person. All the properties of the existing church and religious societies in Russia are declared national property." Obviously, enactments of such a character are but the logical conclusions of the materialistic interpretation of life which characterizes the whole Socialist movement as such. They further illustrate how determinate is the Bolshevist ideal of establishing the dictatorship of the proletariat. But all this *en passant*.[1]

The book before us closes with a chapter on the Pope and the War. In it the attitude of the Holy See, in respect to the contending nations, and especially in relation to conditions in Belgium and Italy, is made clear. The same chapter likewise suggests wherein lies the *cure* of Bolshevism—namely, in the application to national and international life of the truths and spiritual medicaments which the Church is commissioned to deliver to men for their health and their healing.

Bolshevism and the Cure is a solid and a practical production. It makes plain the unphilosophical, the unscientific, the immoral, and the irreligious character of the Socialist world-movement, and it points out the road that alone leads to social sanity and liberty.

L'ORAZIONE DELLE QUARANT' ORE e i tempi di calamita e di guerra. —Per P. Angelo de Santi, S.J. Roma: Civilta Cattolica, Via Ripetta. 1919. Pp. 391.

The Forty Hours' Prayer is a common practice throughout the United States. It has become part of the annual exercises of public

[1] The decrees here quoted are taken from the *Constitution*, which is issued in pamphlet form by the *Nation* (N. Y.).

devotion in our churches, and our Eucharistic Conventions, designed to keep alive amongst us the consciousness that the Blessed Sacrament is the central object of our worship of God in the Church of Christ, periodically remind the members of the Priests' Eucharistic League and the Priests' Communion League that the Forty Hours' Adoration is one of the chief means of preserving and strengthening faith and piety in our parishes.

It may, however, be questioned whether during the last four years of unequaled suffering from the ills of war, pestilence and social upheaval, we have adequately realized that this very Devotion was in a special sense meant to divert and allay such calamities. A vivid consciousness of this fact would have inspired fresh enthusiasm, strengthening confidence in the Divine aid where many became faint-hearted.

P. Angelo de Santi, of the Society of Jesus, who is the eminent president of the Pontifical Institute of Sacred Music, and who has done much already to restore the ancient spirit of liturgical devotion by perfecting the methods of ecclesiastical chant, offers a volume of exceptional interest and one well calculated to give to the Devotion of the Forty Hours a new interpretation and impulse. Whilst he surveys the history of the institution and development of the *Quarant' Ore* from the very beginnings of the Church, he lays stress upon the fact that it is a devotion which answers the cry of God's people to be delivered from the calamities that have befallen the world in recent times—war, pestilence, and internal dissensions.

Though it is commonly explained that the regular devotion of the Forty Hours' Prayer was inaugurated at Milan in 1537, where for nearly four hundred years the practice of a continuous adoration in all the churches of the diocese has been maintained, P. de Santi points out that the Forty Hours' Prayer was observed during the great triduum of Holy Week in the Church since the days of Constantine. At first it took the form of vigil and prayer to Christ in the Sepulchre, much as we have it on Holy Thursday. The hours of our Lord in the tomb were counted forty, partly for mystical reasons, as St. Augustine tells us, and partly because the liturgical service called for a lengthening of the period between our Lord's death on Good Friday and His Resurrection on Easter Sunday morning. Services of forty hours were held in the churches of the Anastasis and of the Holy Sepulchre at Jerusalem, as we know from the account of Etheria (*Peregrinatio Silviae*). Elsewhere similar exercises of devotion took place. At the beginning the Cross was no doubt the tangible object of veneration, the adoration soon concentrated on the Body of Christ reserved in the Blessed Sacrament, such as it is even now when on Maundy Thursday the faithful worship at the "sep-

ulchre", which is in truth the altar of the Blessed Sacrament. Father Herbert Thurston, S.J., in his book *Lent and Holy Week*, notes the fact that the *Quarant' Ore* is a remnant of the forty hours' watching at the sepulchre in Holy Week. P. Angelo de Santi follows similar indications with historical accuracy, and thence traces the direct connexion of the Milanese practice of the *Quarant' Ore* by showing that at least a decade before the Forty Hours' Adoration was made obligatory as a continuous devotion, it had been practised in the Church of the Holy Sepulchre at Milan. The observance was taken up by the other churches, especially those of the religious orders, the Barnabites, Capuchins, Jesuits, and fostered by St. Charles Borromeo. From Italy it spread through France and other lands.

Our author brings to light many hardly noticed facts in connexion with the Devotion, such as the "sacro teatro" in which the Blessed Sacrament was exposed in the open with such magnificence of scenic apparatus and illumination as to attract people away from the follies of the carnival and concentrate their attention and admiration on the Sacred Host and the example of Its devout adorers. Chief stress is laid by the author upon the expiatory character, the note of reparation, and the prayer for delivery from such calamities as invasion by infidel armies, the destructive vengeance of the elements in plague, famine, and the horrors of civil strife.

P. de Santi's book is a precious addition to the liturgical history of Eucharistic worship, with documents and anecdotes that serve to explain the devotion to the Blessed Sacrament, chiefly in Italy and France. The copious bibliographical references include the chief works on the subject in different languages. Special use has been made of the valuable and not commonly known sources of Giuseppe Solimeno; but the author has also had at his service the aid of unpublished documents from conventual Roman archives. It would be a blessing if Father Thurston or some similarly capable English scholar were to put the researches of P. de Santi, which in part appeared in the *Civiltà Cattolica,* into the vernacular, with perhaps some additional references to the Devotion as it has developed in English-speaking countries.

THEOLOGIA MORALIS secundum Doctrinam S. Alphonsi de Ligorio, Doctoris Ecclesiae, auctore Joseph Aertnys, C.SS.R., S. Theologiae in Collegio Wittemiensi olim Professore. Editio nona quam recognitam atque auctam ad Juris Codicem Canonici accommodavit C. A. Damen, C.SS.R., Juris Can. et Theol. Mor. Prof.—Tomus II. Galopiae: M. Alberts Filii. 1918. Pp. 532.

On the appearance of the first volume, a year ago, of P. Damen's

edition of the Alphonsian text-book of Moral Theology by P. Aertnys, we pointed out the excellence of the new revision, which was brought into harmony with the recent Code of Canon Law. The present volume completes the work, by the addition of the two books "De Sacramentis" and "De Poenis et Indulgentiis". Of the former, the Tractatus "De Matrimonio" has been entirely rewritten. Important changes have been made in other parts. These refer not only to the new canons, but in some cases involve a fresh arrangement of the parts of the manual. Thus the Tractatus "De Irregularitatibus" has been transferred from "De Poenis" to that which treats of the Sacrament of Holy Orders. The alphabetical Index is much more complete and serviceable than that of the older editions, and so is a distinct merit of a book that is frequently consulted.

A BOOK ABOUT THE ENGLISH BIBLE. By Josiah H. Penniman, Ph.D., LL.D., Vice-Provost and Professor of English Literature in the University of Pennsylvania. New York: The Macmillan Company. 1919. Pp. 444.

Professor Penniman here gives an account of the English Bible that is eminently satisfactory to the man of letters and to the student of religion. In clear and succinct language he sketches "the sources and contents, the literary background and surroundings, the forms and characteristics of the constituent books and their relation to each other". He traces the history of the English translations "from Saxon times to our own day", and shows the differences between "the commonly used English versions as regards contents and translation", together with the reasons for the differences.

In his exposition the author includes the so-called deuterocanonical books which modern Protestant versions omit as being classed with the apocryphal writings read for edification, some of which the early Christian Fathers hesitated to accept, and which may be therefore admitted as not having been at once recognized as inspired books by any authoritative declaration. But that declaration, when it was eventually made, was found to rest upon sufficiently solid historic ground. Hence it is hardly correct to say that "none of the books of the Apocrypha was ever included by the Jews among their Scriptures" (p. 13). The Palestinian Canon, which was perpetuated by the Synagogue of a later date, and which was followed by the so-called reformers of the sixteenth century, does indeed omit these books. But that Canon was closed at the time of Esdras, and does not take account of the attitude of the Hellenistic Jews, who for more than a century before and at the time of Christ recognized the Septuagint version, not merely throughout the countries of the Disper-

sion, but even in Palestine. This version added the later books in Greek.

Leaving aside, however, such casual differences as these, indicating the non-Catholic point of view, the statements throughout the book are fair and objective. There is no other volume that condenses so much useful knowledge on the subject of the English Bible in readable form as is to be found here. Moreover, it is well that Catholics should realize more fully than is generally done the aid afforded to the upbuilding or upholding of our Christian commonwealth by those who commend the study of the Bible in a non-sectarian attitude. There is a prejudice against the introduction of the Bible into the public school and other civic and state institutions supported by public taxes. Our prejudice in this matter is justly founded on the fact that the Protestant version of the Bible was conceived in a determined anti-Catholic spirit of opposition to the traditional doctrine of the Church. Whilst sectarian zealots still use the Bible in this sense as a weapon against Catholic teaching, there are two considerations which make the purpose of the "reformation" of the sixteenth century largely ineffective in our day and country, though we still have to guard against misinterpretation. The first fact is that the Bible may be and is being studied by Americans without definite sectarian bias or opposition to Catholic doctrine, save in so far as they misapprehend it or misunderstand it. In the second place, the more recent translations of the English Bible have eliminated a large proportion of the objectionable passages on which Protestant opposition to the Church formerly based its claims. Few if any readers of the 1883 revised edition will be able to detect mistranslations by which a Protestant could justify his refusal to admit Catholic doctrine on the ground that the Word of God is opposed to it. The King James, like the Lutheran translation, did contain wilful mistranslations of this kind. Whilst the Catholic translations are not without defects, it will be admitted that these are of a different nature and did not originate in sectarian bias. The proposed new revision will doubtless remove these faults. Meanwhile the reading of the Bible in a modern version can do nothing but good, if it be done without denominational comment and with due discrimination or respect for the capacity of the young reader. The argument that the Protestant version is more idiomatic and of finer literary expression makes it appear, of course, preferable for those who read it as good English. But, for the rest, the subject-matter, in any, even a less elegant translation is calculated to prove elevating and refining to the pupil. It inculcates respect for religion, and lays the foundation of moral conduct which we esteem alike in Protestant and Catholic, the labels for which appellations are not always indic-

ative of true religious values. The young pagans whom we are raising to-day by our godless and unmoral education are sure to be a great hindrance to the advance of Catholic Christianity, in that they are wholly ignorant of Christ and the sublime principles laid down in the Gospel. The assumption by Catholics of a friendly attitude toward non-Catholics in this respect in no wise implies a compromise of doctrinal principles. The recent visit of Cardinal Mercier has shown that one may command the respect of the best elements of a non-Catholic nation without in the least yielding either Catholic principle or practice.

These reflections, into which the proposed book notice of Professor Penniman's work has led us, while somewhat discursive, may induce some of our readers to get the volume and learn from it that a high-minded evaluation of the Book of Books is not confined to Catholic instructors, and that we may learn much that is important, yet is passed over, within the household of faith as of secondary worth.

THE AMERICAN PRIEST. By the Rev. George T. Schmidt, of the Scranton Diocese. Benziger Brothers: New York, Cincinnati, Chicago. 1919. Pp. 147.

Under twenty terse and attractive headings the author, an American priest, gives salutary admonitions to members of the clergy touching pastoral and priestly duty. The suggestions, whilst for the most part confined to the inculcation of general principles, are enforced here and there by personal experiences. They deal with the various phases of parish responsibility, in the pulpit, the homes of the people, the school; with the agency of the press, the missions; in brief form and after the manner of homilies. The style is in harmony with this manner, direct and modern. Priests, especially the young, will find it profitable reading and a means of increasing zeal.

A PRIMER OF CHURCH MUSIC for use in Dominican Convents and Churches by the Rev. Vincent C. Donovan, O.P. P. J. Kenedy & Sons: New York. 1919. Pp. 81.

All who love the sublime melodies of the Church's liturgy, yet feel incompetent on entering the unknown region of the Gregorian tonal world, will welcome this little *Primer of Church Music* as a newly-found treasure. It not only leads the beginner step by step through the various stages of Notation, Rhythm, Expression, Psalmody, etc., but also acquaints him with the rudiments of Modern Music and Voice Culture.

The closing chapter of the book, "The Spirit of Church Music", unfolds in a beautiful manner the reasons why Liturgical Music should be studied and taught in our educational institutions of the present day. "The Church," says Pope Pius in his Motu Proprio, "has always recognized and honored progress in the arts, admitting to the service of religion everything good and beautiful discovered by genius in the course of the ages—always, however, with due regard to the liturgical laws." The Church insists that all ecclesiastical music should be a just and adequate expression of the religious thought which it undertakes to interpret. If, then, the seed sown by Pius X is to bear fruit, it must come through our educating the young to definite standards, so that their influence may spread abroad, and further the interests of Religion. Therefore every lover of the Church's Music will echo the prayer of the reverend author that the little work may contribute its share toward extending a knowledge and love of the ecclesiastical melodies, so that it may hasten the day when the entire congregation will once more unite with the priest at the altar in the solemn functions of the liturgical services. Finally, the list of approved Masses and Motets, together with the bibliography found in the appendix, is not the least praiseworthy feature of the book. Here one may find the right thing for the right time, and feel convinced that he is helping, in an humble way, "to restore all things in Christ". S. C.

Literary Chat.

Bolshevism, on which something is said in the book-review section, is the Russian denomination of a revolutionary movement of the laboring masses which under one or another name is spreading in practically every civilized nation on the globe. In Germany (apart from the Spartacus group), in German-Austria, Hungary, Poland, Finland, Esthonia, Lettland, Lithuania, Ukrainia, it is the *Communist* Party. It is called Social Democracy — either *in toto* or in the Left Wing of the legislative body— in Czecho-Slovakia. Norway, Sweden, Bulgaria, Roumania, Serbia, Denmark (the *Klassenkampem group*), Switzerland, Italy, Spain, Portugal, England, America (Debs and the Socialist Propaganda League). In France it is represented by the Syndicats. England, Australia, and America supply the I. W. W. movement (besides the Workers' International Industrial Union with us) and the Young People's Socialist International, while Japan provides the Socialist groups of Tokio and Yokohama represented by Comrade Katayama.

And so the whole world is girt round about with a massive cordon of fiery minds and seething hearts, a formidable army that only bides its opportunity to crush out capitalism and the *bourgeoisie* — together with what it regards as allied therewith, organized religion. There may be no cause for alarm — "après nous le déluge" — but there does seem to be place for serious thinking—a state of mind which the book reviewed in this number, *Bolshevism, Its Cure,* is calculated to foster.

The faculty for telling stories to children is relatively so rare—and the value of really good stories so great (is this why they are so rare?)—that one gives a ready and a hearty welcome to the Sister of Notre Dame who has recently enriched our limited supply with *True Stories for First Communicants.* Not all folk savor alike in such matters; but it really seems as though everybody ought to like these stories. First because they are true—true to fact: to past history and to present-day experience. Secondly, because they are fresh and bright—what children like. They are not meant to scare. They are not exaggerated. They are sensible, simple, sweet. They make good reading for children of every age—young children and old children. The book, with illustrations by W. Pippett, is issued in a form that invites reading (Herder Book Co., St. Louis, Mo.).

The *Missal for Sunday Use* published by Kenedy and Sons, New York, leaves nothing to be desired in the essentials of such a manual. Convenient in size (it will fit in a medium pocket), the paper is almost opaque and the letterpress clear and sizable. Comprising the Mass in Latin and English texts on parallel pages, for all the Sundays and greater Feasts, likewise the Votive Masses and Masses for the Dead, together with Sunday Vespers and Complin, it is surprising how so compact a volume can contain so much.

The July issue of the *Catholic Historical Review,* which by reason of the managing editor's illness was postponed, has appeared, merged with the number for October. The table of contents presents a menu of viands as appetizing to the student of history as they are sustaining. The opening paper presents him with the story of "Fermin Francisco de Lasner", the contemporary of Junipero Serra in the pioneer missions of California. Comparatively few know anything of this humble Franciscan, his light having been dimmed by the more brilliant career of his brother, Padre Junipero. What the latter was for Upper, the former was for Lower California. The story of this great missionary is fittingly told by Dr. Charles Chapman of the California University.

While Padre de Lasner was laboring amongst the Spaniards and Indians of the California peninsula, Paul de Saint Pierre was at work amongst the scattered American pioneers and the aborigines of the Middle West. The story of this the first German-American priest in that region is told with abundant documentation by Father Rothensteiner of St. Louis.

A most interesting narrative of the "Church in Medieval Greenland" is given us by Dr. Lasson of the Illinois University, and a no less instructive sketch of Cuthbert Fenwick, "Pioneer Catholic and Legislator of Maryland" is furnished by Father O'Daniel of the Catholic University.

A valuable feature of the number is the Bibliography pertinent to the history of the American Hierarchy. Amongst the Book Reviews, always a noteworthy component of the *Catholic Historical Review,* one notices with pleasure the cultured mind and the graceful pen of Monsignor Hugh Henry, who has recently been given the chair of Homiletics at the University. Overbrook's loss has been Washington's gain by Doctor Henry's change of professorship.

Ecclesiastical literature has lost an important leader in Monsignor Pietro Piacenza, Prot. Apost., theologian and canonist, who died at Piacenza, his birthplace, 22 August, 1919. It was to him chiefly, as adjudicator of the S. Congregation of Rites, that fell the task of sifting liturgical doubts, before they were submitted for decision to the Cardinal members of the Congregation. His knowledge of liturgical matters was thorough and extended to all departments of the ritual service. He had been professor of liturgy at the Seminary of Piacenza, until he became archpriest at Fiorenzuola, which position gave him familiarity with the pastoral bearings of his special science. After being made Protonotary he was attached to the Roman Seminary as professor of liturgy and became a member of the commission for the reform of the

Roman Breviary and Psalter in 1907. Meanwhile he had been editor of the *Ephemerides Liturgicae* since 1902. Among his published works, apart from collaboration in various ecclesiastical journals, are to be mentioned *Expositio novissima Rubricarum Breviarii* (2 vol., 1898 and 1910), *De Rubricarum obligatione* (1902), *Praelectiones Liturgicae* (1910), his *Commentarium* on the Constitution *Divino Afflatu* and his last work *Regulae pro Recitando Div. Officio* (1917).

Teodor de Wyzewa has done fine literary work in the field of social and religious reconstruction, and his criticisms of musical workmanship and modern art as compared with kindred Christian achievements have been noted in French circles of culture for a number of years. But his best work was probably accomplished in the translation of the writings of Jörgensen, Stevens, Tolstoi, and Benson. The last thing he accomplished, although it had been a daily task for more than ten years, was a translation of the Bible. The Gospel—*Les Saints Evangiles de Notre Seigneur Jésus Christ*—is here presented with his notes, as he left it at his death. The value of the translation is attested by the abbé Levesque of St. Sulpice, than whom are found few better qualified to judge. (Perrin et Cie., Paris.)

The Catholic Laymen's Association of (Augusta) Georgia is doing efficient work in hunting down malevolent representation of the Church and its doctrines. It recently sent out 25,000 copies of a booklet exposing those editors in Georgia who persist in printing libellous statements in the name of a supposed Catholic. By thus branding a corrupt press the members of the Association become apostles of public morality who are sure to reach a class of the people that does not come within hearing of the pulpit or the priest.

Meditations: at Making the Stations of the Cross for the Holy Souls in Purgatory is a booklet for the month of November published by a priest in the archdiocese of Wellington (New Zealand). It is a profitable devotion combining the twofold exercise that purifies and expiates. The prayers are short, in handy printed form. New Zealand Tablet Co., Dunedin, N. Z.

In the October number of the *Records of the American Catholic Historical Society* (Philadelphia) the story of the heroic services of the Philadelphia Sisters and Seminarians during the influenza visitation of last year runs to its conclusion. Edification is written in every line of this interesting and vivid narrative of devotion and self-sacrifice. It was surely a happy thought of the compiler to gather and arrange these personal experiences of the Sisters, and the natural way in which he has pieced together the record of their experiences and impressions is beyond praise. His skill and foresight have caught for preservation an historical and human document that is of incalculable inspirational and apologetic value. If the gathering of these facts had been left to the future, much of the story would have perished and there would have been doubt about other parts. That would have been a calamity, for it would be hard to overestimate the benefits that are likely to accrue from the simple, unembellished record of the services performed for afflicted humanity by the Sisters in private home and in hospital, and by the Seminarians in the cemeteries, during the fearful epidemic last fall. It is a story that deserves to be widely known. (American Catholic Historical Society, 715 Spruce Street, Philadelphia.)

Though her literary output is very considerable, *Miss Isabel C. Clarke* succeeds in maintaining the high standards to which she has accustomed her readers. Nor will her latest effort disappoint the lovers of clean fiction as it comes from the pen of the gifted author. In fact, in many respects she has gained: there is a surer touch in the delineation of her characters, more mellowness in her outlook upon life and more animation in the dialogue.

The Deep Heart is the title of her new novel. The title contains a Biblical allusion and also indicates the general drift of the story. As usual, the author gives us the story of souls

in conflict, their internal struggles and final triumphs. She lays bare the secret springs of action, the sordid motives that sometimes prompt men and the lofty inspirations of grace. Her soul-analysis is keen, searching, relentless, yet withal sympathetic and kind. All her characters show. as in real life, some redeeming feature, some saving grace, or at least some endearing whimsicality. The dyed-in-the-wool villain has no place in the author's philosophy of life. In spite of that she can write a novel of thrilling and absorbing interest.

The Deep Heart is such a novel. The happenings in themselves are unimportant; exciting adventures there are none, events are few and such as make up an average human existence. Still there is dramatic swiftness in the narrative, and the sense of intense tragedy broods over every page. The heroine is a most lovable creature, yet not of the stuff of which dreams are made. but one that could live in the rough clime of reality. We would not be surprised to see her step out of the pages and smile at us her little smile of resignation. Two men strive to win her love. One is purified in the fire of renunciation; the other attains the lovely prize, but not without trial and much suffering. A pure, wholesome and interesting story, this volume will make an ideal Christmas present. (Benziger Brothers: New York.)

There is no mistaking that there is quickened interest everywhere in "Spiritualism". The signs of the fresh activity of this insidious enemy of the entire supernatural order are multiplying apace in blatant propaganda, in treatise and story. in the magazines and in the daily press, as well as in everyday life. Explain this new impetus given to occultism as you will—whether as partly the result of the passionate demand of the bereaved to communicate with the spirits of the war's dead, or as the soul's hunger revolt against the materialistic principles with which the modern world has vainly tried to satisfy man's essentially religious appetite—the fact still remains that the practice of Spiritism is becoming more and more common. Thinking minds are much concerned with this new development of religion's archenemy, "whose name is legion". Taking these very words as the title of a recently published novel (*Whose Name is Legion*), Miss Isabel C. Clarke has written a capital story that shows deep insight into the actual workings and dangers of Spiritism in certain social circles.

At the very opening of the book the Church is seen pitted against Spiritism, and the plot and mystery of the whole story revolve around the opposition of these two standards. For her characters the author has chosen an ill-assorted company, to whom we are introduced as they assemble for a week-end party at a fashionable English country house. At once the conflict is engaged, under the leadership of an able and worthy priest on the one side, and an unscrupulous guest on the other, a professor whose mind is as keen and well-informed as his antecedents are mysterious. It is a thrilling setting and handled with power. Soon the scene shifts to Africa and a real Arabian Nights' tale is gradually unfolded, yet thoroughly modern in its personnel and application, and all the while the two sides, the Catholic and the spiritist, are at grips. It isn't a very pleasant story, but it isn't too gruesome or eerie either; for the manifestations of the spirits, though so intimate a part of the play, are kept in the wings, so to speak, or in the background. What is truly remarkable about the story is the knowledge displayed by the author in the ways of these dabblers. both the professional and the recruit, in the occult. For that reason especially the book is commended to our readers, who will find in it a convincing warning against the dangers of Spiritism. The book is attractive, too, as a keen study of the strange play of motives which shape man's conduct. (Benziger Brothers: New York.)

Copies of the new *Missale Romanum* are expected to be ready for distribution next Easter. This is the calculation made from the most recent reports from Rome. From Ratisbon comes also the information that the Pustet edition will be on hand at the same time that the original Vatican copies are available.

A Catholic Social Platform (New York: P. J. Kenedy & Sons) is a small pamphlet of sixteen pages, in which the experienced author, Father Husslein, has condensed much that is both sound theory and practical wisdom. It is an excellent and a timely syllabus of lectures and readings on actual issues. It is also a useful introduction to the author's *The World Problem.*

In the article on Divorce in the Orthodox Eastern Church by the Rev. P. Sandalgi, the name *Thomas* was cited for *Hermes* on page 415 of the October number.

Books Received.

SERMONS ON THE MASS, THE SACRAMENTS, AND THE SACRAMENTALS. By the Rev. Thomas Flynn, C.C., author of *The Master's Word in the Epistles and Gospels, Sermons on Our Blessed Lady,* etc. Benziger Bros., New York, Cincinnati, Chicago. 1919. Pp. 408. Price, $2.50 *net.*

SERMONS IN MINIATURE FOR MEDITATION. By the Rev. Henry E. O'Keeffe, C.S.P. The Paulist Press, New York. 1919. Pp. vi—234. Price, $1.25; $1.35 *postpaid.*

TEACHING THE CHILDREN THE MASS. By Francis A. Gaffney, O.P. Rosary Press, Somerset, Ohio. 1918. Pp. 26. Price, $0.10; $7.50 a hundred. For sale by Francis A. Gaffney, O.P., 376 E. Naghten St., Columbus, Ohio.

ST. JOAN OF ARC. The Life-Story of the Maid of Orleans. By the Rev. Denis Lynch, S.J., author of *The Story of the Acts of the Apostles.* Benziger Bros., New York, Cincinnati, Chicago. 1919. Pp. 348. Price, $2.50; $2.75 *postpaid.*

THE AMERICAN PRIEST. By the Rev. George T. Schmidt, of the Scranton Diocese. Benziger Bros., New York, Cincinnati, Chicago. 1919. Pp. 147. Price, $1.25; $1.40 *postpaid.*

EPITOME COMPENDII THEOLOGIAE MORALIS P. Ioannis B. Ferreres, S.I. Ipsius Codicis praescriptionibus, ac Subsequentibus Sanctae Sedis declarationibus dispositionibus Iuris Hispani ac Lusitani Decretis Concilii Plenarii Americanae Latinae necnon I Conc. Prov. Manilani earundenque regionum legibus peculiaribus etiam civilibus accommodata. Editio altera. Eugenius Subirana, Barcinone; Benziger Bros., New York, Cincinnati, Chicago. 1919. Pp. xxiii—631. Pret., $1.80 *net.*

PRAXIS ORDINANDORUM ea omnia potissimum complectens quae clericis scitu necessaria seu utilia habentur pro experimentis ordinationibus praemittendis ad Canones Codicis Iuris Canonici redacta. Auctore Caesare Carbone, Theologiae et Iuris Canonici Doctore, in Seminario Regionali Apulo-Lucano Theologiae Dogmaticae et Sacrae Eloquentiae Magistro. (Collezione Pietro Marietti—N. 464.) Taurini, Italia: Ex Officina Eq. Petri Marietti. 1919. Pp. xv—244. Pret., 4 *fr.* 50.

DOMINICALES. Par l'Abbé Eugène Duplessy, Directeur de *La Réponse.* Tome Ier: De l'Avent à la Saint-Joseph. Deuxième édition. Pierre Téqui, Paris—6e. 1919. Pp. xxiv—500. Prix, 5 *fr.* (majoration temporaire, 30%).

L'ORAZIONE DELLE QUARANT'ORE. E i Tempi di Calamità e di Guerra. Angelo de Santi, S.I. "Civiltà Cattolica", Roma. 1919. Pp. xxxii—391.

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